



A

Paraphrase and Notes

UPON THE

EPISTLE to the *HEBREWS*.

A
P A R A P H R A S E
A N D
N. O T E S
U P O N T H E
E P I S T L E to the *H E B R E W S*.

To which is prefixed

An ENQUIRY into,— The *Author* of this Epistle:

When it was wrote:

The *Manner* of *citing* the O L D T E S T A M E N T ;

A N D

The *Method* of *Reasoning* in it:

With some Remarks on the late Lord *Bolingbroke's*
Treatment of St *Paul*.

By *ARTHUR ASHLER SYKES*, D. D.

L O N D O N:

Printed for JOHN and PAUL KNAPTON, in *Ludgate-Street*.
MDCCLV.

T H E

INTRODUCTION.

THE Style, and Manner of Writing, in the Epistle to the *Hebrews* being so plainly different from St *Paul's* in all his other Epistles ; and no Name being prefixed to This, as there is to all the rest of his Epistles,—it is not much to be wondered at, if Men of Learning, trying to account for this Difference, have given a Variety of Conjectures in order to a Solution of the Difficulty. And when in the Course of many Hundred Years, One has fancied one Thing, another another, and a Third has guessed a Third, the Variety of Conjectures has increased the Difficulty, and at length has confounded, or darkned, instead of clearing up the Matter.

It is certain, that as the Difficulty has chiefly arisen from the *Style* of this Epistle, so some have imagined (as their Tastes have been) that it is much like *Barnabas's* Manner. Others have fancied it to be like *Clemens's* ; and a Third has conceived it to be like St *Luke's* the Evangelist. But These Opinions not appearing probable to some of later Times, They have conjectured it to be wrote by *Apollos*. Still, all these Conjectures have been only to account for the *Style* and Manner of Writing ; without any Proof that St *Paul* is not the real Author ; or that his *Manner* might not be different as his Subject differed ; or that They all, in each respective Conjecture, contradict a great Number of express Testimonies concurring in attributing this Epistle to St *Paul*.

It will therefore be worth while to consider what the Antients have said on this Occasion.

ii The INTRODUCTION.

St *Jerom* (a) speaking of St *Paul's* Epistles says, " The Epistle to the *Hebrews* is believed not to be His, by reason of the Difference of *Style* and *Language* ; but either to be *Barnabas's*, according to *Tertullian* ; or *Luke* the Evangelist's, according to some ; or, *Clemens's*, who was afterwards Bishop of the Church of *Rome* ; who, they say, being constantly with *Paul*, took down in Writing what *Paul* said, and dressed it in his own *Style* and *Manner*. Or it is not believed to be his, because *Paul* writing to the *Hebrews*, did not think proper to put his Name at the Beginning of this Epistle, by Reason of the Aversion they had to Him. He wrote as an *Hebrew* to the *Hebrews* in *Hebrew*, i. e. in his own Tongue very elegantly ; that Those Things which were wrote elegantly in *Hebrew* might be more elegantly translated into *Greek*. And This is the Reason, that the *Style* of This Epistle may seem to differ from the rest of St *Paul's* Epistles."

The chief Ground of the Difficulty is, the Difference of *Style* and *Language* betwixt This and the rest of St *Paul's* Epistles. And This divided the *Antients* as much as it has the *Moderns*, and occasioned a Variety of Conjectures about the Author, and even about the Language in which it was wrote : Or else, because no Name was prefixed to this Epistle, Hence there was room for every Body to guess in those Times, just as he thought most likely, who was the real Author, and what should be the Reason that it appeared without a Name : And all seem to have fallen in with one or other of the above-mentioned Schemes.

It is admitted, that there is a Difference of *Style*, and a different Manner of Reasoning, in This, and the other Epistles of St *Paul* : But then the *Style* of this is as different from the *Style* and Manner of St *Luke*, or *Barnabas*, or *Clemens*, as it is from that of St *Paul* himself in his other Writings. What is there in the *Gospel*, or *Acts* of the Apostles, that has the Appearance of being wrote like the Epistle to the *Hebrews* ? St *Luke's* *Style* is easier, more plain, purer *Greek*, not abounding with *Hebraisms*, like our Author's : As to *Bar-*

(a) Epistola autem quæ fertur ad Hebræos non ejus creditur propter Styli Sermonisque distantiam ; sed vel Barnabæ juxta Tertullianum ; vel Lucæ Evangelistæ juxta quosdam ; vel Clementis, Romanæ postea Ecclesiæ Episcopi, quem aiunt ipsi adjunctum Sententias Pauli proprio ordinasse et ornasse Sermone : Vel certe quia Paulus scribebat ad Hebræos,

et propter invidiam sui apud eos nominis, titulum in principio Salutationis amputaverat. Scripserat ut Hebræus Hebræis Hebraicè, id est, suo Eloquio disertissime, ut ea quæ eloquenter Scripta fuerant in Hebræo, eloquentius verterentur in Græcum : et hanc causam esse quod a cæteris Pauli Epistolis discrepare videatur. *Hieron. Cat. Scrip. Eccles.*

nabas's Epistle, it contains the most strange and forced Allegories, idle Fables, and puerile Conceits, as different from the Logical strict Reasoning, and masterly Spirit of our Apostle, as one Writing can be from another. Nor is *Clemens's* Language like *St Paul's*, (I am speaking of the Style and Manner used in this Epistle to the *Hebrews*) more than it is to That of *Barnabas*, or any other Writer. And, lastly, as to *Apollos*, nothing of his is extant from which His *Style* can be known: And what is very remarkable, He is never once mentioned as an Ecclesiastical Writer by either *Greek* or *Latin* Author. Nor is there any Circumstance in History, that hints at his ever having been in *Bonds*, as the Author of this Epistle most certainly was. Therefore,

2. Those who deny this Epistle to be *St Paul's*, and adjudge it to either *Luke*, or *Barnabas*, or *Clemens*, merely from the *Style*, have always Three to One against them, judging of *Style* in a different Manner, and denying that Similitude of Language which others contend for. And if a *Fourth* Author be thought on (as has been done by some) because He is described by *St Luke* as an *Eloquent Man*, and mighty in the Scriptures, *Acts* xviii. 24, it shews manifestly that those Criticks do not imagine that *Clemens*, or *Barnabas*, or *St Luke* were the Writers of this Epistle, more than *St Paul* was; nor do they see a Similitude of *Style* betwixt the Author of this Epistle and any of those mentioned by *St Jerom*. I must add,

3. That whatever *St Jerom* here says about "a *Hebrew writing* in *Hebrew*," yet He never pretends, here or elsewhere, (no nor any one else) to have met with this Epistle in *Hebrew*. So that this is a mere Hypothesis, to account for the Difference of *Style*; which the Nature of the Subject, and the Design of the Writer, will much more naturally account for.

But it is not only in this Place, that this Great Father, I mean *St Jerom*, expresses himself with a seeming *Doubt* about the Author of this Epistle; but in several other Places he speaks with the same Uncertainty. Thus in his Comment on *Titus*, he says (b) "Read over the Epistle of PAUL the Apostle to the HEBREWS; or whose forever you think it to be, for now it is admitted among those that are received by the Church among the Canonical Epistles." It will not be right from hence to conclude, that *Jerom* doubted whether *St Paul* were the Original Author of this Epistle. His Doubt was only, whether the Apostle was the Author of the *Greek*

(b) Relege ad Hebræos Epistolam Pauli Apostoli, siue cujuscunque alterius eam esse putas, quia jam inter Ecclesiasticas est recepta. Hieron. Com. in Titum. c. ii.

Text then received in the Church, and not about his being the Author of the Original. He may have been in the Notion of *Origen*, who imagined this Epistle to have been wrote in *Hebrew*, and translated by somebody (he knew not who) into the present Language. This may appear *probable*, not only from what has been said already, but from an Observation he has made upon that Text of the *Proverbs*, — *My Son despise not the chastening of the Lord; neither be weary of his Correction, for whom the Lord loveth he correcteth, even as a Father the Son in whom he delighteth.* Prov. iii. 11, 12. St *Jerom*, taking notice of the Difference of the Author of this Epistle's Words, which are taken from the *Septuagint*, and not from the *Hebrew*, says, (c) “ It is much to be wondered at, that the Apostle writing to the *Hebrews* in *Hebrew*, should choose to follow the LXX Version.” To understand this Remark of St *Jerom*, it must be observed, that the Word in the Original וְכָאֵב, may be read as two Words, and then it signifies, *and grieveth*, or, *maketh sorry*, every Son whom he receiveth: or, it may be read, as we translate it, in three words, *even as a Father*. The LXX render it in the former sense, *μαστιγίζων*; and so is the *Greek* in the Epistle to the *Hebrews*. St *Jerom* interprets the Place in the latter Sense, *Quasi Pater, even as a Father*; and upon this it is that he takes notice of the Version of the LXX, and wonders why “ the Apostle writing in *Hebrew* to the *Hebrews*, “ should follow them.” The *Greek* Epistle to the *Hebrews* does indeed follow them: But if the Apostle wrote in *Hebrew*, He might use the ambiguous Letters וְכָאֵב as they lay in the place they were cited from; and the Translator followed the meaning which the LXX put upon the Words, rather than the other meaning which St *Jerom* thought more proper. Hence it may seem clear that if St *Jerom* thought that the Apostle wrote this Epistle in *Hebrew*, then it was the *Translator* that followed the LXX: Or else, that the *Apostle* wrote it in *Greek* as well as in *Hebrew*: Or else, he uses the Word *Apostle* for the *Translator* of this Epistle of the Apostle, unknown as he was to him.

Nor was this Notion peculiar to St *Jerom*, that St *Paul* wrote this Epistle originally in *Hebrew*: Others had the same long before. But whoever was the Author of this Fancy, it seems to have been nothing but a mere Conjecture, without any sufficient

(c) Notandum autem quod pro hoc verbo [וְכָאֵב] Septuaginta Interpretes dixerunt, *flagellat* autem omnem filium quem recipit. Quod mirandum cur Apostolus ad Hebræos Hebraicè scribens, magis sequi voluerit, *Hieron. in Prov. c. iii.*

ground.

ground. For though in the place before cited, *Jerom* names *Barnabas*, and *Clemens*, and *Luke*, as the supposed *Translators* of it, yet when he comes to give an Account of *Barnabas* and his Works, he takes not the least notice of his being the reputed Author of such Translation. He does the same when he speaks of *St Luke* the Evangelist; there is not a Word of any such Work. When he comes to give an Account of *Clemens* and of his Writings, he tells us that he wrote (d) “*a very useful Epistle to the Corinthians, in the Name of the Church of Rome, — which seems to me, says he, to agree with the Style of the Epistle, which commonly goes under the Name of Paul to the Hebrews: He makes use of many, not only Sentiments, but even the very Order of Words in it: There is certainly a very great Similitude betwixt them.*” The Observation is certainly true, that *Clemens's* Epistle has many Expressions, and many Sentiments, the same with those of the Epistle to the *Hebrews*: But the obvious Reason of that is, that he transcribed them from thence. But *Jerom* does not in this, which was its proper Place, say, That he was even the reputed Translator of that Epistle of *St Paul*: nor does he mention any body that ever did see the Original in *Hebrew*.

But whatever were the Conjectures of one or another, arising from the Difference of Style, or Manner of writing (which in many Authors differs much according to the Subject they are treating); no Conclusion can be drawn with any Certainty, that it was not *St Paul's*, or that he did not write it in *Greek*, merely from this Circumstance. And one cannot but observe, that *Jerom* himself, notwithstanding what he said about a Difference of Style, commonly cites it as *St Paul's*, or as *The Apostle's*, or as *The Blessed Apostle's*. Thus in his Epistle to *Evagrius*, he several times cites it as the Apostle *Paul's*. E. g. (e) “*The Apostle affirms that the Priesthood of Aaron had both a Beginning and an End.*” And afterwards citing the Words — *Of whom we have many Things to say and hard to be uttered.* — He adds (f) “*not that The Apostle could not utter them, but that it was improper at that Time.*” And to shew which of the *Apostles* he meant, he calls him (g) “*The Vessel of Election.*” And (h) “*The*

(d) Scripsit ex persona Romanæ Ecclesiæ ad Ecclesiam Corinthiorum valde utilem epistolam, quæ mihi videtur characteri epistolæ, quæ sub Pauli nomine ad Hebræos fertur convenire. Sed & multis de eadem epistola non solum sensibus, sed & juxta verborum quoque ordinem abutitur. Omnino grandis in utraque similitudo est. *Hieron. v. Clemens.*

(e) Affirmat Apostolus quod Aaron sacerdotium — & principium habuerit & finem. *Hieron. ad Evagrium. Tom. iii. p. 13.*

(f) Non quia Apostolus non potuerit id interpretari, sed quia illius temporis non fuerit. *Ibid.*

(g) Vas Electionis. *Ibid.*

(h) Apostolus in Epistola sua ad Hebræos. *Ibid.*

"Apostle in his Epistle to the Hebrews." At the same time that He thus declares the Apostle to be the *Author* of this Epistle, he observes, that (i) "All the Greeks, and some only of the *Latins* admitted it." In another Epistle of *Jerom's*, viz. to *Paulinus*, he says (k) "That *Paul* the Apostle wrote Epistles to seven Churches," [viz. *Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians*,] "but the *Eighth* to the *Hebrews* is by most reckoned not among his." So difficult is it to reconcile St *Jerom* to himself when he speaks of the Author of this Epistle.

And indeed so it is when he speaks of the *Reception* of this Epistle in the Churches of the *East* and *West*. He had said in his Epistle to *Evagrius*, that all the *Greeks* received this Epistle, and some only of the *Latins*. Yet in other Places he speaks in a very different Manner about this Fact. In his Epistle to *Dardanus*, he says (l), "The Epistle which is inscribed to the *Hebrews* is received, not only by the Churches of the *East*, but by all Greek Ecclesiastical Writers, who have lived before us, as *Paul* the Apostle's: tho' very many think it to be *Barnabas's*, or *Clemens's*? Nor is it much matter whose it is, since it is the Work of some Ecclesiastical Person, and is daily read in the Churches." Tho' a little before this Passage in the same Epistle, he said (m) that the *Vessel of Election* speaks, i. e. St *Paul* speaks to the *Hebrews*. He goes on (n). "But if the Custom of the *Latins* does not receive it among the Canonical Scriptures, nor the Churches of the *Greeks* the *Apocalypse* of St *John*, yet we receive them Both; by no means following the Custom of these Times, but the Authority of old Writers, who make use of Testimonies from Both, not as sometimes they do from *Apocryphal Writings* — but as from Canonical and Ecclesiastical ones." There are other Places in his Works, where he speaks of the same Custom as prevailing among

(i) Quam omnes Græci recipiunt, & nonnulli Latinorum. Ibid.

(k) Paulus Apostolus ad septem Ecclesias scribit; Octava enim ad Hebræos a plerisque extra numerum ponitur. Hier. ad Paulinum, Tom. iii. p. 3.

(l) Illud nostris dicendum est, hanc epistolam quæ inscribitur ad Hebræos, non solum ab Orientis Ecclesiis, sed ab omnibus retro Ecclesiasticis Græci Sermonis Scriptoris quasi Pauli Apostoli suscipi, licet plerique eam vel Barnabæ vel Clementis arbitrantur. Et nihil interesse cujus sit, cum ecclesiastici viri sit, & quo-

tidie Ecclesiarum Lectione celebretur. Hieron. ad Dardanum. Tom. iii. p. 22.

(m) Vas Electionis loquitur ad Hebræos. Ib.

(n) Quod si eam Latinorum consuetudo non recipit inter Scripturas Canonicas, nec Græcorum quidem Ecclesiæ Apocalypsim Johannis eadem libertate suscipiunt, & tamen nos utraque suscipimus, nequaquam hujus temporis consuetudinem sed veterum scriptorum auctoritatem sequentes, qui utriusque abutuntur testimoniis, non ut interdum de Apocryphis facere solent; quippe qui & Gentilium literarum raro utantur testimoniis sed quasi Canonicis & Ecclesiasticis. Ibid.

the *Latins*, not to receive the Epistle to the *Hebrews*. In his Commentary on *Isaiab*, c. vi. he has occasion to cite that Passage of the Psalmist — *Who maketh his Angels Spirits, and his Ministers a Flame of Fire*. — From whence says he (o) “*The Apostle Paul in his Epistle to the Hebrews, which the Latin Custom does not admit, says, &c.*” And again upon *Isaiab*, c. viii. (p) “*The blessed Apostle in the Epistle which is wrote to the Hebrews, “(tho’ the Custom of the Latin Church does not receive it among the Canonical Scriptures)” says, that this passage is to be understood concerning our Saviour.*” St *Jerom* is speaking concerning a Passage cited from this Chapter of the Prophet, and applied by the Apostle to Christ. *Heb. ii. 13.*

In this Account; one cannot but take notice of the *Inconsistency*, or at best, *Inaccuracy* of this Author. He observes, that this Epistle was received by (q) “*all Church Writers that wrote in Greek, as St Paul’s.*” In this St *Jerom* was certainly mistaken; for it will appear presently, that *some Greek Writers* did not allow it to be *his*, or rather had their Doubts about its true Author. And as to the *Latin Church*, what he calls in one place, *nonnulli, some*, in another place it is *plerique, most*; in other places still, he speaks of the *Latins* as totally rejecting it; *Eam Latina consuetudo inter Canonicas Scripturas non recipiat, The Custom of the Latin Church does not receive it among the Canonical Scriptures.* He himself frequently cites it as *St Paul’s*, or as *The Apostle’s*: But whether he meant that *St Paul* wrote it in *Hebrew*, and that some body, he knew not *who*, translated it into *Greek* in its present Form, does not appear; unless this may be collected from the Passages here cited from him, to have been his Sentiment. In short, when he was disposed to make use of its Authority to any one, then, as *Erasmus* observes (r), he says it was admitted by some of the *Latins*, at other times, it was rejected by them.

But as *Jerom* has suggested that the *Latin Churches* did *not receive* the Epistle to the *Hebrews* amongst the other *Canonical Scriptures*, it may be worth while to examine into this Fact; for it will appear I think, that it was admitted by the *Church of Rome*, and by *other Churches of Italy*, even from the Beginning. Let it then be observed,

(o) Unde & Paulus Apostolus in Epistola ad Hebræos, quam Latina consuetudo non recipit, nonne omnes, inquit, Ministri sunt Spiritus—*Comment. in Esaïam, c. vi.*

(p) Cæterum beatus Apostolus in Epistola quæ ad Hebræos scribitur (licet eam Latina consuetudo inter canonicas scripturas non reci-

piat) hoc Testimonium ex persona debere intelligi Domini Salvatoris. *Ibid. c. viii.*

(q) Ab omnibus retro Ecclesiasticis Græci Sermonis Scriptoribus. *Ep. ad Dardanum.*

(r) Alibi dicit Epistolam ad Hebræos simpliciter à Latinis non fuisse receptam: Hic quoniam illius utitur testimonio, addit, à nonnullis. *Eras. Scholia in Epist. ad Evagr.*

1. *Clemens*, Bishop of *Rome*, wrote an Epistle to the Church of *Corinth*; wherein he not only makes use of the same Sentiments that are in the Epistle to the *Hebrews*, but (*s*) *uses the very Expressions, and even the very Order of the Words*, as they lie in that Epistle. But what makes it more full to our Purpose, is, “that he did not write this barely in his own Name, but (*t*) *in the Name and Person of the Church of Rome*.” The Church of *Rome* therefore knew what he wrote, and assented to an Epistle so often cited, or referr’d to, in their Letter; and they must put it upon a level with other Sacred or Canonical Writings cited in the same manner. And from hence I conclude, that *at that Time*, this Epistle to the *Hebrews* was received by the Church of *Rome*: *i. e.* it was at first received as the Apostle *Paul’s* in its present Form, *i. e.* in *Greek*.

It is certain that *Clemens* frequently cites *St Paul’s* Epistles, without naming either the Author, or the Epistle. And though he once mentions (*u*) *the Epistle of the Blessed Paul the Apostle* by Name, there was a particular Reason for that, because *St Paul* had directed That Epistle to the Church of *Corinth*. But his common Practice is to cite, or allude to, Places of Scripture, in such manner, that one may easily see what Places he had before him, or in his Memory, without naming the Sacred Writer whom he quoted. *St Paul* had with great Severity reprov’d the *Corinthians* for their *Contentions* and *Divisions*. The same Spirit of Division still continued among them, and seems to have been carried to even a greater length, when *Clemens* wrote, than it was in *St Paul’s* Days. No Wonder then that he should mention *St Paul’s* Epistle to them by Name, as well to shew them how little they had profited by an inspired Teacher, as how much Factions and scandalous Abuses, unworthy the Name of Christ, prevailed at present among them.

What the Distance of Time was between *St Paul’s* writing to them, and *Clemens’s* is not so easy to determine. It is certain that *Peter* and *Paul* were both dead, because *Clemens* mentions them both (*x*) “as gone out of the World to Places due to them.” They both died in A. D. 68. And this Epistle seems to have been wrote not only when *Clemens* was *Bishop* of the Church of *Rome*, but even after he

(*s*) Multis de eadem Epistola non solum sensibus, sed juxta verborum quoque ordinem abutitur. Hieron. Catal. Scriptorum Eccles. v. Clemens.

(*t*) Scripsit ex persona Romanæ Ecclesiæ ad Ecclesiam Corinthiorum. Ibid.

(*u*) Ἀναλάβῃ τῇ ἐν Ἱερὺσὶν τῷ μακαρίῳ Παύλῳ τῷ Ἀποστόλῃ. Clem. c. 47.

(*x*) Petrus. Μαρτυρίας ἐπορεύθη εἰς τὸ ἐφειλόμενον τόπον τῆς δόξης. Clem. Paulus. Ἀπαλλάγῃ τῷ κόσμῳ, καὶ εἰς τὸ ἄγνωτον τόπον ἐπηρεύθη. C. v. ibid.

had

had been Bishop some Years: And the later it is put, the better will some Expressions in it be accounted for. Nor is there any Thing in it that implies (as some have imagined) the Temple at *Jerusalem* to be standing; nor that Sacrifices continued to be offered in it. Suppose then that *Clemens* continued alive, as Mr *Dodwell* thinks, to A. D. 81, or as others much longer, even to *Trajan's* Days,—if he wrote this Epistle late in Life, he might well call the Church of *Corinth* (y), “*an antient Church.*” For it being founded by St *Paul*, A. D. 52, or 53, amongst the *earliest Churches*, and having stood firm in the Profession of the Christian Faith near *thirty*, perhaps near *fifty* Years, it might by *Clemens* be justly called “*an antient Church,*” in Comparison of many others that had been founded long since that Time.

But be this as it will, the Epistle of *Clemens* was wrote in the (x) *Name of the Church of Rome*, not as a private Letter in his own Name, or in his private Capacity. And if the Epistle to the *Hebrews* stands cited, exactly as the other Epistles of St *Paul* were, then there is the same Evidence for that's being received by the *Church of Rome*, as any other of his Epistles.

Now the Passages cited from, or alluded to in it, by *Clemens*, are,

1. *Heb.* iii. 2. (a) *Moses was faithful in all his House.* But as this Passage may possibly be taken from *Numb.* xii. 7. where the same Words occur, I shall lay no Stress upon this Place here.

2. When *Clemens* speaks thus of *Christ* (b)—“Who being the Brightness of his Majesty, is so much greater than the Angels, as he hath by Inheritance obtained a more excellent Name. For it is written thus, Who maketh his Angels Spirits, and his Ministers a Flame of Fire. But of the Son the Lord saith thus—Thou art my Son, this Day have I begotten thee. And again he saith of him, Sit thou on my Right Hand, 'till I make thy Foes thy Footstool.”—Was it possible to write thus, and not have the Epistle to the *Hebrews* before him, or in his Mind? Compare the Words, and judge. St *Paul* speaking of our Lord, says—*Who being the Bright-*

(y) Ἀρχαίαν Κορινθίων ἐκκλησίαν. Ibid. c. 47.

(x) Ex persona Romanæ Ecclesiæ Hieron. Catal. Scrip. v. Clemens. Ἡ ἐκκλησία τῆ Θεοῦ ἡ πατριαρχία Ῥώμης τῇ ἐκκλησίᾳ τῆ Θεοῦ πατριαρχίᾳ Κόρινθον. Clem. Ep. c. i.

(a) Clemens. Ep. c. xviii.

(b) Ὁς ὡν ἀπαύγασμα τὸ μεγαλοσύνης αὐτοῦ, τσόντφ μείζων ἐστὶ ἀγγέλων, ὅσω

διαφορώτερον ὄνομα κεκληρονόμηκεν. Γέγραπται γὰρ ἔτσι. Ὁ ποιῶν τὰς ἀγγέλους αὐτοῦ πνεύματα, καὶ τὰς λειτουργίας αὐτοῦ πυρὸς φλόγα. Ἐπὶ τῇ ὑπὸ αὐτοῦ οὕτως εἶπεν ὁ δεσπότης. Τίος μὲν εἶ συ, ἐγὼ σήμερον γεγέννηκα σε καὶ πάλιν λέγει πρὸς αὐτοῖς. Κάθυσ ἐκ δεξιῶν μου, ἕως ἂν θῶ ἐχθρὸς σου ὑποπόδιον τῶ ποδῶν σου. Clem. Ep. c. xxxvii.

ness of his Glory: Clemens says—Who being the Brightness of his Majesty. St Paul says,—Being made so much better than the Angels, as he hath by Inheritance obtained a more excellent Name than they. Clemens's Words are—He is so much better than the Angels as he hath by Inheritance obtained a more excellent Name. The Author to the Hebrews says—And of the Angels he saith, who maketh his Angels Spirits, and his Ministers a Flame of Fire: Clemens expresses the same Thing on the same Occasion thus—For it is written thus, who maketh his Angels Spirits, and his Ministers a Flame of Fire. The immediate following Words in both are—But unto the Son he saith: And then Clemens applies a Passage from the Psalmist just as St Paul did—Thou art my Son, this Day have I begotten thee. He immediately adds a Verse which the Author to the Hebrews did not—Ask of me and I will give thee the Heathen, &c. But then he cites another Passage which St Paul likewise did—Sit thou on my Right Hand, 'till I make thy Foes thy Foot-stool.

3. Another Instance where he uses the same Words with the Apostle, is taken from *Heb. xi. 37. They wandered about, says the Apostle, in Sheep-Skins and Goat-Skins. Clemens's Words are (c)—“ Let us be Imitators of them who wandered about in Goat-Skins and “ Sheep-Skins.” The Note of Junius upon this Passage is (d), “ This Place is taken out of the Eleventh Chapter to the Hebrews, “ as all that is here said about the Faith and Obedience of the Patri- “ archs: The careful Reader will easily see that Likeness of Senti- “ ments and Expressions, which the Fathers have observed to be be- “ tween the Epistle to the Hebrews, and this of Clemens from this and “ other Places.” It is certainly easy to find a Likeness of Sentiment and Expression, when the one was plainly taken from the other: But is the Style, and Manner of Writing, or Reasoning, at all alike in these two Epistles, except in the Passages where the one cited, or alluded to the other?*

A 4th Passage which Clemens has from the Epistle to the Hebrews, is this. He says (e), “ The blessed Moses was a faithful Servant in “ all the House.” Now St Paul has it—Moses verily was faithful

(c) Μίμηται γενόμεθα κακείνων οἱτινες ἐν δερμασιν αἰγείας καὶ μνηλωταῖς περιπα-
τωσαν. *Ibid. c. xvii.*

(d) Hic locus ex XI^o ad Hebræos desum-
ptus est, prout tota hæc narratio de fide &
obedientia Patriarcharum. Similitudinem
Sensuum & Verborum, quam Patres in Episto-

lam ad Hebræos & hanc Clementis esse dixe-
runt, ex hoc loco & aliis facile deprehendere
potest diligens & attentus Lector. *Junius.*
in loc.

(e) Ὁ μακάριος πρὸς θεράπων ἐν ὅλῳ τῷ
οἴκῳ Μωυσῆς. *Clem. Ep. c. xliii.*

in all his House as a Servant, Heb. iii. 5. *Clemens* has cited this Passage twice; and he has applied it as the Author to the *Hebrews* has done: Once, that *Moses was faithful in all his House*; which possibly might be taken from *Numb.* xii. 7. and therefore I did not insist upon this before. But when it is cited a second Time, and there is added to it, that *he was faithful as a Servant*, or, *he was a faithful Servant*,—such coincidence of Words and Sentiments can scarce arise from Chance.

5. *Clemens* calls our Saviour, *our High Priest*. Which Title being never applied to *Christ* in any other Part of the New Testament, but only in the Epistle to the *Hebrews*, he certainly took that Notion from thence. The Author to the *Hebrews* calls our Saviour, *the High Priest of our Calling*, c. iii. 2. And he observes, that *every High Priest is ordained to offer Gifts and Sacrifices*, c. viii. 3. Accordingly *Clemens* calls *Christ* (f) *the High Priest of our Offerings*. And he begs that *God* (g) *the Inspector of all—the God of all Flesh—would grant to every Soul Faith, Fear, Peace—through our High Priest Jesus Christ*.

There are several other Passages in *Clemens's* Epistle, which prove that he had the Epistle to the *Hebrews* before him, when he wrote to the *Corinthians*: And as he wrote *in the Name* and by *the Authority* of the *Church of Rome*, and he alludes to this Epistle, or cites from it, just as he does to other Epistles of *St Paul*, or to the *Gospels* themselves, I cannot but conclude that in his Time *this* Epistle was admitted in the Church of *Rome*, as much and as well as *St Luke's* Gospel, or any other of the Books of the New Testament.

It has been said, that *Clemens* “ does not give the least Hint as if “ he borrowed any Expressions from the Epistle to the *Hebrews*.” That “ there is a *Difference* in the *Expressions* themselves; in the “ Order wherein they are ranged, and in the Texts cited from the “ Old Testament.” It is true that there is not the *least Hint* of *Clemens's* borrowing from the Epistle to the *Hebrews*; but there is so much of the *Expressions* themselves, and so much in the *Quotations*, from the Psalmist, as is not to be matched in any other Writer, without inferring that he had the Author, whose Words he used, before him. *St Paul* is supposed by some to have wrote in *Hebrew*,

(f) Ἰησοῦν Χεῖ-δὸν τὴν ἀρχιερέα τῆ περὶ ψύχης — πείσιν, φόβον, εἰρήνην — διὰ τοῦ ἀρχιερέως ἡμῶν Ἰησοῦ Χριστοῦ. C. lvi.
(g) Ὁ παντρεπότης Θεὸς — δῶκε πάσῃ

xii The INTRODUCTION.

and St *Luke* to have been the *Greek Translator*. Now *Clemens* upon this Supposition uses the very Words of this Translation, ἀγγέλων ὅσα διαφορώτερον ὄνομα κεκληρονόμηκεν. How unlikely is this, when we see, that even the Translators of this Verse into *Latin* differ vastly more than *Clemens* does from St *Luke*. The *Old Version* is, Tanto *melior* angelis effectus quanto differentius præ illis nomen hæreditavit. The *New Version*, by *Erasmus*, is, Tanto præstantior factus Angelis, quanto excellentius præ illis sortitus est nomen. There may be a Change of a *Word*, of equal good Sense, or there may be a Change of *Order* in Words, where a Citation is made by Memory: But still, there must be one common Passage transcribed, where the same Sentiment is expressed in the *same Words*, and one Word only not in the same Order; especially in a Language where the *Order* of Words admits of great Variety.

It is added, “As to the *Thoughts* wherein *Clemens* and the Author of this Epistle agree, it is possible, that *Clemens* often heard St *Paul* express them in his private Conversation and public Preaching, and afterwards used them as his own, the like to which every other Writer in the World has done.” It is agreed here too, that a Sentiment often heard, is, and may be, used as one’s own. But is it probable (unless some Proof can be given) that the *same Words* shall be used to express the *same Sentiment*, and that too nearly in the *same Order*, for many Words together? That *Clemens* might use a single Word, such as *High Priest*, or even more, as *wandered about in Sheep-Skins and Goat-Skins*, from St *Paul*’s Preaching or Conversation, may be possible; but the Difficulty turns upon a *Sentiment*’s being expressed in the *same Words* and *Order*, as the supposed Translator rendered it, or the Author himself used, without having the *Book itself* either in his Memory, or before him. This appears (to me at least) so improbable a Conjecture, especially as no Evidence is so much as hinted at any where, that *Clemens* came by this Sentiment from St *Paul*’s public Preaching or private Conversation, that I shall pass to other Things of more Moment.

Secondly, Long after *Clemens*’s Days, about the Year of our Lord 250, i. e. about 150, or 160 Years, or perhaps more, after *Clemens* wrote his Epistle, this Epistle to the *Hebrews* was admitted by the Church of *Rome* as canonical, notwithstanding some particular Persons among them might dispute, who was the proper Author of it. What I mean is, that the *Latin Church* received it as canonical, and read it in their Churches as they did other Parts of Scripture.

Novatian

Novatian lived about the Year 250, and was a Presbyter of the Church of *Rome*. He, pretending to greater Severity of Discipline in the Church than ordinary, maintained that such as had *lapsed* were not to be received on any Terms to Communion in the Church, but were to be left to the Judgment of God: That the Church had nothing to do to admit, or to countenance such Offenders, be they ever so penitent. The Bishops of *Rome* and *Carthage*, &c. were of a different Opinion, and had determined, that such as had *lapsed* might, and ought to, be admitted to Communion upon evident Signs of sincere Repentance, and their having undergone a longer or shorter *Penance*, prescribed according to the Nature and Degree of their Offence; and this they deemed a sufficient Satisfaction for the Offence given. *Novatian* on the other Hand was furiously zealous against all that had been weak enough to *lapse*; and would make no Allowance for Infirmary, Violence of Temptation, Circumvention by the Arts, or Allurements of the Enemy, or even the Force that was used to extort a Compliance. What now was it that this *Severity* and *Rigour* was founded on? Not so much upon that Declaration of our Lord (though that had some Weight with him, or was pretended to have Authority), *Whosoever shall deny me before Men, him will I also deny before my Father which is in Heaven*, Matt. x. 33. but principally upon the Words of the Epistle to the *Hebrews*,—*It is impossible for those who were once enlightened—if they shall fall away, to renew them again unto Repentance, seeing they crucify to themselves the Son of God afresh, and put him to open Shame*, Heb. vi. 4, 5, 6. And again,—*For if we sin wilfully after that we have received the Knowledge of the Truth, there remaineth no more Sacrifice for Sin, but a fearful looking for of Judgment, and fiery Indignation which shall devour the Adversary*, Heb. x. 26. There was a third Place in this Epistle which seemed as strong for *Novatian's* Purpose as any; where, speaking of *Esau*, it is said,—*Ye know that afterwards when he would have inherited the Blessing he was rejected, for he found no Place of Repentance, though he sought it carefully with Tears*, Heb. xii. 17.

Novatian then founding his Notions upon these Passages, it is certain that he must receive this Epistle as *canonical* Scripture. And those who opposed him, did not pretend to deny the Authority of the Epistle, but explained the Words in a less harsh and severe Sense, in a quite different Manner from what *Novatian* did. They did not object to the Epistle, as not being *canonical*, or as not wrote by the *Apostle*, or as not received by them; but they understood the Passages

as consistent with the Discipline in use, or with the Determinations of the Councils called upon this particular Occasion both at *Carthage* and at *Rome*. (b) “ The Epistle [to the *Hebrews*] does not exclude *Repentance*, but shews a Degree of Honour, between him who has kept himself *perfect* [*i. e.* without falling] and him who hath sinned : It is therefore a Detriment of Dignity, not a Loss of Salvation, in him that has been guilty of Sin, that the Epistle speaks of.” So *Philastrius*, who was Bishop of *Brescia* in *Italy*, and lived as early as *Jerom*.

I must add, 3dly, That *Philastrius* thought the Epistle to the *Hebrews* to be St *Paul's* ; and tells us that (i) “ it was *sometimes* read in the Churches.” The Fact seems to have been, that though *some* without good Grounds, thought that some *Additions* were made in this Epistle by Persons not orthodox, therefore they read only *thirteen* Epistles of St *Paul* in the Church to the People, yet *sometimes this to the Hebrews was read*. They who did not read it, thought it to be corrupted ; whoever was the Author of the *Greek* Epistle : Whilst others, even from the Beginning, thought it to be St *Paul's* own Writing in *Greek*. It is allowed by all to be wrote in *purser Greek*, than the other Epistles of that Apostle are : And this is the natural Cause of Variety of Conjectures, according as Men imagine the *Style* to be like that of one or another. But its being read *sometimes* in the Church of *Rome* to the People, is a Sign of its being *received* by them that did read it. And if it was not *always* read, that is no Evidence of its not being not admitted as *canonical*, but that there were *Doctrines* or *Notions* contained in it, that were not conceived to be so consistent with commonly received Opinions, as was desired.

It may justly be deemed strange, that a Book admitted to be *canonical Scripture*, and allowed to be the Work of an *Apostle*, should be kept from the People, as containing either a false Doctrine, or a Doctrine unfit for them to hear : As if *Men*, who know nothing of the secret Things of God, but what is derived to them from Revelation, can speak more justly, or more properly, than the Revealer himself : Or as if they had Authority to conceal from *any*, what was wrote with Design to be known to *all*. But such was the Fate of

(b) *Pœnitentiam non excludit docendo, sed diversum gradum Dignitatis ostendit inter hunc qui integram custodivit, & illum qui peccavit. Dignitatis igitur est detrimentum in eo qui peccavit, non damnum Salutis. Philast. de Hæres. Hæc. 89.*

(i) Nisi tredecim Epistolæ ipsius, & ad *Hebræos* interdum. *Ibid.*

this Epistle among the *Latins*! There was a Time (k) “ when it “ was not read to the People, because there were certain Expressions “ in it, which the pious Men in Power thought would convey wrong “ Notions to them concerning the Son of God,” as when *Christ* is said to have been faithful to him that MADE him. We render the Place —Who was faithful to him that appointed him, *Heb.* iii. 2. In the Original it is, ποιήσαντι, a Word which signifies to MAKE : And hence it is used in many other Senses, to generate, to constitute, appoint, ordain, advance, as the Circumstances of the Place require. This, it seems, was one Reason why this Epistle was not read in the Church to the People always. A Second was, because it (l) “ countenanced the “ Novatian Errors about Repentance after Baptism.” *Philastrius* takes Care to assign the Meaning of these Places, and thus to guard his Readers against the Mistakes they might be apt to fall into : But then this shews, that the not reading this Epistle in the Church to the People was, purely on a temporary Account ; not that they did not receive it as canonical, but they, good Men ! were afraid lest the People in Times of Faction and Party might be confirmed in some Error from it. However, if it was omitted to be read, on Account of its seeming to countenance Novatian's Errors, then surely it was read before Novatian's Times : And if it was omitted when the Controversy was on Foot, whether the Son was MADE or created, it is very natural to infer that it was read at other Times, when there was no Dispute about the Extent or Meaning of the Word ποιήσαντι, him that MADE him. So that one must conclude from these Reasons of *Philastrius*, that the Epistle to the *Hebrews* was received by the *Latin Church* ; and was read, or not, to the People, as was judged likely to do good or not.

Let us next consider, who they were that are said to have rejected this Epistle, as not being St Paul's. And here we are told that one Caius, a Presbyter of the Church of Rome, did not admit it. And to him is joined Hippolytus, a Bishop. In the African Church, Tertulian, and Cyprian, and St Austin. In the Greek or Eastern Church, Origen, Eusebius, Jerom. Each of these must be considered.

Caius is the first, and probably the only one in the Church of Rome, that is mentioned as not allowing St Paul to be the Author of the Epistle to the *Hebrews*. He lived at Rome about the Year 210,

(k) Et quia & FACTUM Christum dicit in ea, inde non legitur. *Ibid.*

(l) De Pœnitentia autem propter Novatianos æque. *Ibid.*

in *Zephyrinus's* Times, and (*m*) “ was engaged in a Controversy with one *Proclus*, a great Stickler for the Heresy of the *Catharys*. In this Debate, designing to put a Stop to the Readiness and Boldness of his Adversary in making new Scriptures, he takes Notice of only *thirteen* Epistles of *St Paul*, not reckoning *that to the Hebrews* with the rest.” *Eusebius* instantly adds—“ and even to this Day among some of the *Romans* this is not thought to be the *Apostle's*.” *Photius* tells us, that *Caius* did not *admit*, or *approve*, or *give his Judgment* for this Epistle. *Eusebius* says, that he did not *take Notice* of it, or *reckon it with the rest* of *St Paul's* Epistles; and he gives us the Reason for it, *viz.* that he *might put a Stop to that Boldness and Readiness of his Adversary to forge or make new Scriptures.*

St Jerom has given us some Account of *Caius*, and had plainly this Passage of *Eusebius* before him, and even translated some Part of it; whether so accurately as he ought, let the Reader judge. (*n*) “ *Caius* had a very famous Controversy with *Proculus*, charging him with Rashness in defending new Prophecies. And in the same Volume reckoning up only *thirteen* Epistles of *Paul*, he says the *fourteenth*, which is that to the *Hebrews*, is none of his. And even to this Day it is not received as *his* among the *Romans*.” Not to take Notice of other Inaccuracies, *St Jerom* has given us *Eusebius's* Remark in such a Manner, as not to be true either of *Caius's* Time, or even of *Jerom's* own Time. For, whereas *Eusebius* had said, that the Epistle to the *Hebrews* was not deemed by some of the *Romans* to be *St Paul's* even to this Day, *viz.* *Eusebius's* Times, *Jerom* has translated it—*apud Romanos*; not among some of the *Romans*, but universally, among the *Romans*. And then the Words—*εις δέυρο*—to this Day, *viz.* *Eusebius's* Times, is rendered *usque hodie, to this Day*, in *Jerom's* Times. Now *Eusebius* flourished about the Year, 320; and *Jerom* was near 100 Years later.

(*m*) Τρίς καὶ δέκα μόνες ἐπιστολὰς ἀειθμεῖται Παύλου, ἢ ἐγκρίνων καὶ πρὸς Ἑβραίους. *Photius*, c. xlviii.

Ἡ δὲ εἰς ἡμᾶς καὶ Γαίον, λογιωτάτε ἀνδρὸς διάλογος, ἐπὶ Ῥώμης κατὰ Ζεφυρίνου, πρὸς Πρέκλον τῆς καταφύγης αἵρεσεως ὑπερμαχύντα κεννημένον ἐν ᾧ τῶν δεῖ ἐναντίας καὶ περὶ τὸ συντάττειν καὶ γὰρ γεγραφὰς προπέλειαν τε καὶ τόλμαν ἐπισομίζειν, καὶ τὰ ἱερὰ Ἀποστόλων δεκατεσσάρων μόνων ἐπιστολῶν μνημονεύει, καὶ πρὸς Ἑβραίους μὴ συναριθμήσας ταῖς λοιπαῖς. Ἐπεὶ καὶ εἰς δέυ-

ρο παρὰ Ῥωμαίων τισὶν ἐνορίζεται τῷ Ἀποστόλου τυγχάνειν. *Euseb. Hist. Ec. l. vi. c. 20.*

(*n*) *Caius*—Disputationem adversus *Proculum*, *Montani Sectatorem* valde insignem habuit, arguens eum temeritatis super novam Prophetiam defendendam. Et in eodem Volumine Epistolas quoque *Pauli* tredecim tantum annumerans, decimam quartam quæ fertur ad *Hebræos* dicit ejus non esse. Sed ἐξ ἁπὸ *Romanos usque hodie quasi Pauli Apostoli non habetur.* *Hier. Catal. Scrip. Eccles. v. Caius.*

Eusebius

Eusebius says that “ he mentioned only *thirteen* Epistles, not reckoning “ up that to the *Hebrews* with the rest.”—*Jerom* says, that he directly “ asserted that to the *Hebrews* not to be *St Paul's*.”

I have already taken Notice of this great Man's Inaccuracy, or Inconsistency, in speaking about the *Roman Custom* in relation to their Reception of this Epistle. Here I shall observe, that it does not appear, that *Caius* gave any Reason why he did not admit the Epistle to the *Hebrews* to be *St Paul's*; it is only said that “ he did not “ reckon it up among the rest of that Apostle's Writings.” If one may therefore conjecture at his Reason, it seems not unlikely, that when he numbered up only *thirteen* Epistles of the Apostle, it was in a Dispute with *Proclus* or *Proculus*, who was ready enough and bold enough to advance and maintain *new Scriptures*. *Caius* would give him no Handle, or Opportunity, to object any Thing from a *nameless* Piece of Scripture: He therefore mentioned not the Epistle to the *Hebrews*, which *Proclus* might pretend not to be *St Paul's*. *Proclus* was a famous Follower of *Montanus*; and he pleaded for the Revelations of *Montanus* and *Prisca* or *Priscilla* and *Maximilla*: And *Caius* was λογιώτατος ἀνὴρ, a Man very acute in Reasoning, and understood well his Point. And therefore he did not, or might not, as *Jerom* says he did, deny it expressly to be *St Paul's*, but, as *Eusebius* expresses it, he did not reckon or number up the Epistle to the *Hebrews* with the rest, least he should give *Proclus* a Handle for Dispute. This I think is all that can be concluded from what is said of *Caius*; and what will sufficiently account for his reckoning up but *thirteen* Epistles in this Debate.

I have placed *Hippolytus* next, and as one of the *Latin Church*, because he has been reckoned Bishop of *Porto* in *Italy*. It is much more probable that he was a Bishop somewhere in *Arabia* than in *Italy*, not of *Portus Ostiensis*, at the Mouth of the River *Tiber*, but far enough from that, at a *Roman Port* upon the *Red Sea*, called *Adan*. See *Le Moynes* Preface to his *Varia Sacra*; where this Matter is at large examined. He was a Disciple of *Irenæus*, and flourished about the Year 220. He was a great Friend of *Origen's*; and should much more properly be reckoned as a Member of the *Eastern Church*, than of the *Latin*. He wrote a great many Books, and was of great Service in the Conversion of Multitudes to the Christian Faith. *St Jerom* takes no Notice of his Opinion concerning the Epistle to the *Hebrews*: But we are beholden to *Photius* for the

Remark (o) "that he was a Disciple of *Irenæus*," and that "he made a *Synopsis* of *Irenæus*'s Book," and (p) "that among the Things left accurately said by him, one was, that the Epistle to the *Hebrews* was not the Apostle Paul's." In another Place *Photius* gives an Account of a Book of *Stephen Gobar*'s, and he tells us from him (q) that *Hippolytus* and *Irenæus* say, that the Epistle of *Paul* to the *Hebrews* is not his. But then he adds, "that *Clemens*, and *Eusebius*, and a great Company of the Holy Fathers do reckon this "with the other Epistles, and say that *Clemens* aforesaid translated it "from the *Hebrew*."

Hippolytus was a great Friend of *Origen*'s, and so great an Admirer of his Judgment and Abilities, that he put him upon writing Commentaries upon the Scriptures, pressing him daily to go on with his Labours, and supplying him with, and paying of, Writers for him. So that his, and *Origen*'s Notions may reasonably be supposed to stand upon one and the same Foundation. In this Place therefore no more need to be said than, that *Irenæus* no where says (in any Thing that is extant) that the Epistle to the *Hebrews* is not St Paul's. It is true, that he has never cited it expressly as St Paul's; and I think he has not mentioned it at all, or even alluded to it, above two or three Times. Once he says (r), that *God who made all—by the Word of his Power*: Which may seem to be taken from *Heb. i. 3*. A second Time he cites a Passage which may be taken from *Numbers, c. xii. 7*, or from *Hebrews iii. 5*. (s) *Moses was a faithful Servant of God*. Most likely it was taken from *Numbers*, because he is speaking of what is said of *Moses, Exod. vii. 1*. and the Citation is not exact according to either what is said in *Numbers*, or in the Epistle to the *Hebrews*. It is possible (and that is all that can be said) that he alluded to a Passage in this Epistle, when he was speaking of *external Purifications* (t) "which were delivered in a *Figure of Things future*, the Law making a Description of a kind of *Shadow*, and delineating eternal

(o) Μαθητὴς Ἰερηνάου ὁ Ἰππόλυτος. τὸν ἐξηγούμενον Κλήμενα. Photius, c. ccxxii. Phot. Bibl. c. cxxi.

(p) Λέγει δὲ ἄλλα τέτινα τῆς ἀκριβοῦς λεγόμενα, καὶ ὅτι ἡ πρὸς Ἑβραίους ἐπιστολὴ ἔκ τῃς Ἀποστόλου Παύλου. Ibid.

(q) Ὅτι Ἰππόλυτος καὶ Ἰερηνάϊος τὴν πρὸς Ἑβραίους ἐπιστολὴν Παύλου, ἐκ ἐκείνου εἶναι φάσι. Κλήμης μὲντοι καὶ Εὐσέβιος καὶ πολλοὶ ἄλλοι θεοφόρων πατέρων ὁμιλοῦνται, ὅτι ἄλλαις συναπειθῶσι ταύτην ἐπιστολὴν, καὶ φάσιν αὐτὴν ἐκ τῆς Ἑβραϊδὸς μεταφράσασθαι.

(r) Deus qui omnia fecit—Verbo Virtutis suæ. Iren. l. ii. c. 55.

(s) Fidelis Moses famulus & servus Dei. Iren. l. iii. c. 6.

(t) Exteriores mundities sestantibus, quæ in figuram futurorum traditæ erant velut umbræ cujusdam descriptionem faciente lege, atque delineante de temporalibus æterna, de terrenis cælestia. Ibid. Lib. iv. c. 24.

" Things

“ Things by temporal ones, heavenly Things by earthly ones.” What he says of *Enoch's* Translation, lib. iv. c. 30. and lib. v. 5. may as well be taken from the Books of *Moses* as from the New Testament. When therefore *Hippolytus* said, that *Irenæus* asserted the Epistle of St *Paul* to the *Hebrews* not to be his, he must have had this from some Book of *Irenæus* that is now lost, and which no Body else has seen ; or this is a gross Mistake in *Stephen Gobar*, imagining *Irenæus* to have denied the Epistle to be St *Paul's*, only from his not citing it by St *Paul's* Name. Or, *Lastly*, no more may really be meant, than that the *Greek* Epistle was not the *Apostle's* ; that St *Paul* wrote it in *Hebrew*, and *Clemens* was the Author of it in it's present Form and Dress : And that the Fathers in great Numbers reckoned the *Greek* Epistle not to be St *Paul's*, but a Version from the *Hebrew* made by *Clemens*. But of this more will be said, when I come to speak of *Origen*.

Pass we now from the Church of *Rome* (in which there is but one *Caius*, who is supposed not to have received this Epistle, only because he did not reckon or number it with the rest of St *Paul's*) to that of *Africa*. And here we meet with *Tertullian* positively asserting it to be (u) *Barnabas's*, in which he seems to be singular. He cites a long Passage from *Heb. vi.* which shews that he had the Epistle to the *Hebrews* in View. And hence it was, that *Jerom* tells us, that (x) *Tertullian* was of Opinion, that *Barnabas* was it's Author. *Tertullian* assigns no Reason for his Opinion : And if his Notion was founded only upon Difference of *Style* and *Language* between this and the rest of St *Paul's* Epistles, it may seem strange that no one else, besides *Tertullian*, should have perceived this Similitude betwixt *Barnabas* and our Author's Manner of Writing. Neither *Clemens Alexandrinus*, nor *Origen*, nor any Body else but *Tertullian*, attribute this Epistle to *Barnabas* : And so unlikely appeared this Conjecture, that no one of the *Antients*, who even doubted whether St *Paul* was the Author of it, ever followed this *Montanist* in his Notion.

Cyprian does not cite this Epistle at all, as I remember. But St *Austin* in many Places speaks of it as St *Paul's*, though in others

(u) Extat enim & Barnabæ Titulus ad Hebræos, adeo satis autoritatis viro, ut quem Paulus juxta se constituerit in absentie tenore — Et utique receptor apud Ecclesias Epistola Barnabæ — Monens itaque Discipulos, omisiss omnibus initiis ad perfectionem magis tendere,

nec rursus fundamenta pœnitentiæ jacere ab operibus mortuorum, Impossibile enim est, inquit, eos qui semel illuminati sunt, & donum cœlestè gustaverunt, &c. *Tertul. de Pudicit. c. xx.*

(x) Sed vel Barnabæ juxta Tertullianum. *Hieron. Cat. Scrip. Eccles. v. Paulus.*

he tells us it was denied to be his. (y) "The major Part, says he, of Christians were satisfied that it was the Apostle *Paul's*, though "there were some that denied it." He uses indeed a Language that may seem to imply an *uncertain Author*, when he calls it an *Epistle inscribed to the Hebrews*; and so *Ludovicus Vives* interprets it. But, as *Coquæus* has observed, (z) *Tho' he does not name any Author here, yet in his second Book de Doct. Christiana, he clearly attributes it to Paul.* It seems by this Time to be every (a) where received in the Churches; and though some might doubt of the Author, few disputed it's Authority, or it's being Part of the canonical Scripture.

Hitherto we meet with no Body, but *Tertullian*, attributing this Epistle to *Barnabas*; or saying directly that it was not *Paul's*. There was some Doubt, arising from the Style; and this was carried so far, as to lead *Caius* to not reckon it among the rest of *St Paul's*. If from *Africa* we pass to the *Eastern* or *Greek Churches*, we find the same Sort of *Doubting*; and founded on the same Reason, viz. the Difference of Style betwixt this and the other Epistles of *St Paul*. And when once the Difficulty was started, it would naturally occasion a Variety of Conjectures. *Origen*, as *Eusebius* informs us, (b) in his Homilies upon this Epistle says, "that the Style or Phrase of this Epistle has not that low Plainness of Language which belonged to the Apostle, who owns himself to be rude in Speech, i. e. in Expression. For this Epistle, as to Composition and Turn of Expression is more pure *Greek*, as every Body that can judge of the Difference of *Style* must own." At the same Time that *Origen* says this, he adds (c) "that the *Sentiments* of this Epistle are wonderful, and not inferior to any of the acknowledged *Writings* of this *Apostle*." It is true, that the *Sentiments* of this Epistle are very noble, and the Method of arguing all along is strict and logical; nor

(y) De quo, in Epistola quæ inscribitur ad Hebræos, quam *Plures* Apostoli *Pauli* esse dicunt, quidam vero negant. *Aug. de Civit Dei. lib. xvi. c. 22. Lib. x. c. 5.*

(z) Licet hoc loco non exprimat authorem, tamen 2 de Doct. Chris. c. 2. eam Divo Paulo apertissime tribuit. *Aug. de Civ. Dei. lib. x. c. 5.*

(a) Jam inter Ecclesiasticas est recepta. *Hieron Com in Tit. c. ii.*

(b) "Ὅτι πρὸς ταῖς ἐν αὐτῇ ἐπιτολῇς ταῦτα

διαλαμβάνει· ὅτι ὁ χαρῆς ἡ ἀξίως ἡ πρὸς Ἑβραίους ἐπιγεγραμμένη ἐπιστολὴς ἔχει τὸ ἐν λόγῳ ἰδιώτικον τῷ Ἀποστόλῳ, ὁμολογῶν τὸ ἐαυτὸν ἰδιώτην εἶναι τῷ λόγῳ, τῇ τῆς φράσεως. Ἀλλὰ ἐστὶν ἡ ἐπιτολὴ συνθεσὶς ἡ ἀξίως Ἑλληνικῶς, πᾶς ὁ ἐπιστάμενος κρίνειν πράξεων διαφοράς ὁμολογήσει αὐτῇ. *Euseb. Eccl. Hist. lib. vi. 25.*

(c) "Ὅτι τὰ νοήματα ἡ ἐπιτολὴ θαυμάσια ἐστὶ, καὶ ἐδύστερον τῷ ἀποστολικῷ ὁμολογούμενων γράμματων. *Ibid.*

does

does the Apostle ever lose Sight of what he has in View ; and if he digresses from his Point at any Time, he returns with exact Propriety ; and even his Digressions are useful to his main Design. And therefore *Origen*, when he declares his own Sentiments, adds, (*d*) “ As to myself, if I may speak my Mind, I would say, that the Sentiments are *the Apostle’s*, but the Diction or Composition is of one who remembering well what the Apostle had said, commented as it were upon his Master’s Sayings. If therefore any Church receives this Epistle as *Paul’s*, it may be commended for it. For it was not upon no Grounds, that the *Antients* have handed it down to us as *Paul’s*. But as to who wrote the Epistle, God knows the Truth.”

Upon these Passages of *Origen*, several Things may be observed. As,

1. When he says, “ who wrote the Epistle, God knows,”—it is plain that he means only the Phrase or *Composition*, or *Dress*, in which it lies, in *Greek*. For he declares his Opinion expressly, that he thought the *Sentiments* to be St *Paul’s*: And therefore “ if any Church received this Epistle, even in it’s present Language as St *Paul’s*, it was so far from deserving any *Blame* or *Censure*, that it was to be esteemed, and well thought of.”

2. *Origen* himself frequently cites this Epistle expressly as St *Paul’s*. In his *Philocalia* it is so cited, p. 10, 17, 55. In his *third* Book against *Celsus* having cited a Passage from the *first* Epistle to the *Corinthians*, and having named St *Paul* as the Author of that Epistle, he goes on (*e*) The same Person knowing of a Food more perfective of the Soul—says, “ ye are become such as have need of Milk, and not of strong Meat. For every one that useth Milk is unskilful in the Work of Righteousness; for he is a Babe. But strong Meat belongeth to them that are perfect, those who by Reason of Use have their Senses exercised to discern both Good and Evil.” Heb. vi. 12, 13. In his Commentaries he frequently cites it as St *Paul’s*, or as *the Apostle’s*. Com. in Joh. Vol. II. p. 3. 56. 416. And so in many other

(*d*) Ἐγὼ δὲ ἀποφαινόμενος εἶποιμ’ ἂν, ὅτι τὰ νοήματα τῆς Ἀποστόλου ἐστίν, ἢ δὲ φράσις καὶ ἢ σύνθεσις ἀπομνημονεύτος τινὸς τὰ ἀπολόγια, καὶ ὡς περὶ σχολιασθήσεται τὰ εἰρημικά τῆς διδασκαλίας. Εἰ τις ἐν ἐκκλησίᾳ ἔχει ταύτην ἐπιστολήν ὡς Παύλου αὐτὴ ἐνδοκιμείτω καὶ ἐπὶ τούτῳ. Οὐ γὰρ εἰκὴ οἱ ἀρχαῖοι ἄνδρες ὡς Παῦλος αὐτὴν παρεδέδωκασιν.

Τίς δὲ ὁ γράψας τὴν ἐπιστολήν, τὸ μὲν ἀληθὲς Θεὸς οἶδεν. Ibid.

(*e*) Γέγραπται γὰρ τῷ Παύλῳ Κορινθίαις, &c. Ὁ δὲ αὐτὸς, ἐπιστάμενος μὲν τινὰ τρεφὴν εἶναι τελοῦσαν ψυχῆς—φησὶ, καὶ γεγόνατε χρεῖαν ἔχοντες γάλακτος. Orig. c. Cels. l. iii. p. 153.

Places.

Places. When therefore he expresses an Ignorance of the Person who wrote this Epistle, he means only an Ignorance of the *Greek* Writer: And when he proposes a Solution of this Difficulty, he always expresses it to be in it's first Origin St *Paul's*; and he makes no Manner of Difference betwixt this and the other Epistles of that Apostle: And therefore whatever Doubt he had, it was owing to the *Difference of Style and Composition* made use of, as being *elegant Greek*, and purer Language, than the Apostle owned himself to be Master of at the Time when he wrote to the *Corinthians*.

3. But what deserves peculiar Notice is, that *Origen* observes that, οἱ ἀρχαῖοι, “*the Antients*, tell us, not without Grounds, that this was “*Paul's* Epistle.” He does not mean that, *old Men then living*, (for the Term for that is γέροντες, *Senes, Men in Years*) said so, but such as had lived before his Time, and had been *long since dead*. Nor is it the same with, πρεσβύτεροι, *elderly Men*, living or dead, but it implies Persons that have been at least a considerable Time dead. Supposing now that *Origen* wrote these Homilies on this Epistle, some Time between the Years 220 and 240, there could not be above one Hundred and Sixty or Seventy Years from the writing the Epistle to the *Hebrews*, and *Origen's* writing his Homilies upon it. And in course those whom he called *the Antients*, must be those who lived at or near the Time when the Epistle was wrote. And if *they* had good Grounds to affirm it to be wrote by St *Paul*, *their* Testimonies are vastly to be preferred to that of *Caius* or *Hippolytus*, who were both but little older than *Origen* himself. Neither of them could be called by *Origen*, ἀρχαῖος, since they were both his Contemporaries, though a few Years older Men than himself: And if *Origen* was induced by *Hippolytus* (as the Truth may be) to think or write in the Manner he did, concerning the Author of this Epistle, merely from the *Style and Composition*, in Opposition to what the οἱ ἀρχαῖοι, *the Antients* had said,—this will only amount to a *Wonder*, that a Man should at one Time write more elegantly than he did at another.

Clemens Alexandrinus (f) names St *Paul* expressly as the Author of the Epistle to the *Hebrews*. Only he thinks St *Paul* wrote it in *Hebrew*, and St *Luke* translated it into *Greek*; and that there is a Similitude of *Style* between the Evangelist and the *Greek* Writer. *Euse-*

(f) Vid. *Stromata*. lib. ii. p. 501. Lib. vi. c. 771. Edit. Potter.

bios gives us this Account of *Clemens*. (g) He says, " the Epistle to the *Hebrews* is *Paul's* ; that it was wrote in *Hebrew* to the *Hebrews* ; that *Luke* with great Care having translated it into *Greek* published it to the *Greeks* : Hence there is a Likeness of Diction found between the Translation of this, and the *Acts* : That the Name of *Paul the Apostle* was rightly not prefixed to this ; for writing to the *Hebrews* who had taken a Prejudice against him, and had a Suspicion of him, he prudently would not in the Beginning of his Letter frighten them from looking into it." He goes on to shew why St *Paul* would not take to himself the Title of *Apostle* in this Epistle : But the Reason is such, as is not worth the transcribing.

There remains only *Eusebius* among the *Greek* Writers : And he allows (b) " the fourteen Epistles of St *Paul* to be genuine, known to all." At the same Time he tells us, that " it was not right to conceal this, that some of the Roman Church rejected it as not being St *Paul's*, saying, that this was a Matter of Debate, or was contradicted." When once the Difficulty was started, it continued ; and *Eusebius* as a faithful Historian related the Fact : But as to his own Sentiments, he owns St *Paul* to have wrote " fourteen Epistles." He cites a Passage from this Epistle in his *Præparatio Evangelica* (i), as sacred Scripture saying it. He is speaking of the New Testament as speaking more clearly than *Moses* had, and refers to *Heb.* viii. 5.—*Who serve unto the Example and Shadow of heavenly Things*. Sometimes he calls it, the *Word*, ὁ λόγος, when he is speaking of St *Paul's* Epistles, as in his *Demonst. Evang.* l. i. c. ix. p. 33. Sometimes this Epistle is cited as the Writing (k) of the divine *Apostle*, sometimes again by the Title, (l) the *Apostle* only. So that *Eusebius's* own Opinion seems clear, that he thought the Epistle to the *Hebrews* to be St *Paul's*, though when he wrote as an *Historian*, and was faithfully to deliver the Notions of others, he speaks of it, as it really was, a

(g) Τὴν πρὸς Ἑβραίους Παύλου μὲν εἶναι φησὶ, γεγραφομένην ὑπὸ Ἑβραίου Ἑβραϊκῇ φωνῇ· Λυκᾶν δὲ φιλοσίμως αὐτὴν μεθερμηνεύσθαι, ἐκδύναί τοις Ἑλλησιν· ὅθεν ἡ αὐτὸν χρώτα εὐρίσκουσιν καὶ δὲ ἑρμηνείαν ταύτης τε ἡ ἑπιστολῆς καὶ τῆς πράξεως. Μὴ προσεβιβράσθαι δὲ τὸ Παύλου Ἀπόστολου, εἰκότως. Ἑβραίοις γὰρ φησὶν ἐπιστάλων πρόληψιν εἰληρόσι καὶ αὐτὴ καὶ ὑποπτεύουσιν αὐτὸν, συνελθὼς πάντων καὶ ἐν ἀρχῇ ἀπέστρεψεν αὐτὸς τὸ ὄνομα θεός. *Euseb. Eccl. Hist. lib. vi. c. 14.*

(b) Τὴν δὲ Παύλου πρὸς Ἑβραίους καὶ σαφὲς αἰ

δεκατέσσαρες. *Euseb. Eccl. Hist. lib. iii. c. 3.* Ὅτι γέμουν τινὲς ἠθεληκασί τὴν πρὸς Ἑβραίους πρὸς τὴν Ῥωμαίων ἐκκλησίαν, ὡς μὴ Πάυλος εἶεν, αὐτὴν ἀντιλέγουσιν φήσαντες, ὡς δίκαιον ἀγροεῖν. *Ibid.*

(i) Τῆς ἱερᾶς λόγου σαφές ἐστιν εἰπὼν· *Euseb. Præp. Evang. l. xii. c. 19.*

(k) Λέγει καὶ ὁ Θεὸς ὁ Ἀπόστολος. *Demonst. Evang. l. iv. c. 15. p. 177.*

(l) Ἐπάκουσον ὅσα καὶ περὶ τῶνδε ὁ Ἀπόστολος. *Ibid. lib. v. c. 3. p. 223, 224. lib. vi. c. 24. p. 304.*

Matter of Doubt to *them*. But as to his own Sentiment, it was long ago observed by *Theodoret*, that (m) “*he [Eusebius] acknowledged this Epistle [to the Hebrews] to have been St Paul’s.*” And as he mentions faithfully those that had their Doubts, or that rejected it, so he takes his Opportunity to mention those that admitted it as *St Paul’s*. When he was giving an Account of those who suffered Martyrdom at *Alexandria*, he cites a Letter from *Dionysius to Fabius*, or *Fabian*, Bishop of *Antioch*, wherein is cited, *Heb. x. 34.*—(n) *The Brethren took with Joy the spoiling of their Goods, in like Manner as they did, of whom St Paul bore witness.* This was as early as *Origen’s* Times; and shews the Opinion of *Dionysius*, that *St Paul* was the Author of the Epistle to the *Hebrews*.

One may just add the Authority of *Alexander* Bishop of *Alexandria*, who in his Letter to his Brethren in the Ministry, the Bishops, (in which he gave an Account of his Deposition of *Arius*, and expressed his Zeal against all that countenanced him) he cites a couple of Passages from the Epistle to the *Hebrews*, saying, that *Paul* wrote so and so, attributing to *St Paul* that Epistle.

But besides this Evidence, (which is certainly very great, all agreeing that *St Paul* was the real Author,—even Those who to account for the *Style* have imagined somebody else to be the Translator, even these, I say, concurring in acknowledging him to be the *Author*) one might easily add the internal Characters, taken from Similitude of *Sentiments*, and even *Phrases* and *Words*, betwixt the Writer of this Epistle and *St Paul*, which are certainly surprizingly remarkable. Many of these will be observed in the following *Notes*. But I shall not here enlarge on this Topic; but refer the Reader to *Frederick Spanheims’s* Book on the *Author of the Epistle to the Hebrews*, printed at *Heidelberg*, 8vo. 1659. From whom I have borrowed some Observations; others having been made by me before I saw that excellent Treatise.

It is needless, I think, to collect the Authorities of later Writers on this Head. Whatever Difficulty has ever been started about the *Author* of this Epistle, has been in order to account for the Difference of *Style* betwixt this and the rest of *St Paul’s* Epistles. It was this

(m) Οὗτος ὁ Θεολόγος Παύλου ἢ ὅτι Ἐπιστολὴν αὐτοῦ εἶναι. *Theodoret. Præf. ad Epist. ad Hebr.* ἐκείνοις οἷς καὶ Πάυλος ἐμαρτύρησε. *Euseb. Hist. Eccl. lib. vi. c. 41.*

(n) Καίτοι Παύλου γεγράφτης, δι’ ὃν τὰ πάντα, καὶ δι’ ὃ τὰ πάντα. *Socrat. Hist. Eccl. l. i. c. 6.*

that

that led the Writers of old to various Conjectures about the Author. The *Antients* in *Origen's* Time attributed it to *St Paul*: Those that conjectured *Clemens*, or *Barnabas*, or *Luke*, to be the *Translators*, have no Evidence for any such *Translation*: none of them ever pretend to have *seen* this Epistle in *Hebrew*; None of them produce any *Vouchers* for such *Hebrew* Epistle: Nay, all that have asserted such a Fact, unanimously agree that *St Paul* was the Author of that *Hebrew* Epistle. They that *rejected* it as *not St Paul's*, mean only the *Greek* Epistle; and intend no more than to say, that he did not write it in it's *present Dress*: For they cite it, wherever they have Occasion, as *St Paul's*. They that suppose the present *Greek* to be a Version from the *Hebrew*, never object to it's being a true and just Version; nor do I recollect but one single Place (and that I have mentioned above) where the *Greek* has been imagined to have varied from the *Hebrew*; and even that, without any Reason. From all which I infer, that *St Paul* was the real Author of this Epistle, and that there is no Reason not to think him the real Author of the *Greek* Epistle to the *Hebrews*.

It will be proper here to recapitulate what I have been endeavouring to prove, *viz.* That *St Paul* was the true Author of the present Epistle, as it is in *Greek*. I would observe then, that all those who speak as if this Epistle was not *St Paul's*, have done it only to account for the Style and Manner of writing, and not from any one single Evidence, that it was not the genuine Work of the Apostle. That what is said of *Caius* does not appear to be, that he *denied* it to be *St Paul's*, but is only a mere *Inference* from his occasionally not *reckoning* up this Epistle, with the rest of that Apostle's Writings. That this Epistle was always received by the *Latin Church*, though sometimes upon particular Occasions, it was not read in their Churches. That though *Jerom* has spoke very inaccurately, and even inconsistently, about this Epistle, yet He, as well as *Origen*, *Eusebius*, and others, have attributed it, in it's Original, to *St Paul*; and that all who have imagined it in it's *present Dress*, to belong to *Clemens*, or *Luke*, or *Apollos*, have only *supposed* this without *Evidence*, or Pretence of *Evidence*; nor hath any one of them ever met with, or pretended to have met with, the original *Hebrew*, in which they affirm it to have been wrote. These therefore are all mere *Hypotheses*, to account for a *Style*, or *Manner* of writing, different from the rest of *St Paul's* Epistles; whereas, in truth, there is no Occasion for any such *Suppositions*. And if the *ἀρχαῖοι*, the *Antients*, in *Origen's* Times, declared the Epistle to the

Hebrews to be *St Paul's*, not without good Grounds, it is a sufficient Reason to rest on their Authority, and to believe it to be *his*, without any fancyful Scheme of his having wrote it in a Language which no one pretends ever to have seen.

II.

I proceed next to consider the *Time* when this Epistle was wrote, It seems agreed by our best Chronologers, that *St Paul* was slain at *Rome*, under *Nero*, *A. D.* 67. or 68. And it is certain, that from his first Imprisonment, he was set at Liberty after *two Years*. This first Confinement was *A. D.* 61. and lasted to *A. D.* 63. So that we are limited to five Years, viz. from 63, when he was set at Liberty, to his Death, at farthest, in 68. Now, in his first Imprisonment, *Timothy* was not a Prisoner, but only *St Paul* himself; and even his Confinement was such, that he was a Prisoner at large, and lived in his own hired House, *Acts* xxviii. 30. It was therefore during the Time of some second Imprisonment, that *Timothy* was taken into Custody. For the Christians at *Rome*, when *St Paul* was under his first Confinement, from 61 to 63, were under no Difficulties, but were looked upon as *Jews*, and had perfect Liberty: Nor would *St Paul* have been under any Confinement, nor have been treated as a Prisoner, had he not appealed to *Cæsar*. For the *Jews* at *Rome* were free from Persecution at that Time, some of them indeed believing what *St Paul* said, and others not; and he all the while teaching the Things which concerned the Lord *Jesus*, no Man forbidding him, *Acts* xxviii. 31.

The Persecution of the Christians at *Rome* did not begin till some Time after this; it seems not to have begun there before *Nero* set Fire to that City, and to screen himself, accused the Christians of that Piece of Villainy. It was at this time that the Professors of Christianity were imprisoned and burnt, and put to those cruel Tortures, mentioned by all our Writers. Neither *St Paul* nor *Timothy* seem to have been at *Rome* at this Time: For if they had, they, as leading Men of the Party accused and condemned, would most probably have suffered. It was therefore at some Time after this, that the Apostle was in Bonds with *Timothy*. At the former Time of *St Paul's* being at *Rome*, he was a Prisoner, but at large; living in his own hired House; preaching openly, and making Converts: At his second being there, he was confined close, so as scarce to be heard of, or found. At the first time of his being there, he himself was a Prisoner; but he lived so, as to receive all that came to him. *Acts* xxviii. 30.

xxviii. 30. : At the *second* Time, not only himself, but *many* others, were in *Bonds*. Col. iv. 10. At the *first* Time, no Accusation was brought against him, and therefore he had nothing to fear : At the *second*, his *Bonds* were manifest in *all the Palace*, and he seemed uncertain whether *Christ* should be magnified in his Body by *Life* or by *Death*. Phil. i. 13, 20. It was therefore during these *second* Bonds, that he wrote the Epistles to the *Philippians*, *Colossians*, *Ephesians*, and to *Philemon*. But being released from these Bonds, and at Liberty himself, and *Timothy* too being freed from his Confinement, and the Persecution, as to them, over, he wrote the Epistle to the *Hebrews*.

Now *Nero* set the City of *Rome* on Fire not before the Year 64, in the *tenth* Year of his Reign. And thence he took Occasion, or a Handle, to persecute the Christians. It was certainly not *before* this Time, that *St Paul* was seized and clapt into Prison : And it was whilst he was in Prison, that he wrote to the Churches those Epistles, wherein he mentions his *Bonds*. Now this could not be before the Year 65. For *Nero* did not set fire to the City of *Rome*, before the 14th of the *Calends* of *August*, i. e. the 19th of *July*, and the Fire ceased the 25th of that Month. *A. D.* 64. When the Mouths of the People could not be stopped on this Occasion, the *Christians* were seized, and put to those cruel Tortures which *Tacitus* mentions. Now, had *St Paul* been then at *Rome*, he, as a principal Man among the *Christians*, had certainly been taken up and murdered. He would not have been kept in *Prison* long enough to have had Time to write so many Epistles, but would have been accused and condemned for the Crime of *firing the City* long before the End of the Year 64. He was not therefore at *Rome* before the Year 65. And supposing him to be at *Rome* some time in 65, he must have been seized and confined long enough to write the Epistles which he did ; and he must have been set at Liberty again that Year. But in Truth, as there is no Reason to say that he was at *Rome* in the Year 64, it is not likely that he would venture into *Rome* immediately ; and therefore, that he did not write the Epistle to the *Hebrews*, at soonest, before the Year 66.* For it is certain, that both *he* and *Timothy* were at Liberty, when this Epistle was wrote. *Vid. chap. xiii. 23.* In Truth (*p*), *St Paul* seems to have gone from *Rome* as he intended, *Rom. xv. 24. to Spain*. In 65, he was at *Jerusalem*, and went to *Colosse* and *Philippi*. In 66, he seems to have been at *Corinth* ; from

(p) *Vid. Lord Barrington's Miscellanea Sacra, Vol. I.*

thence he went to *Troas*, and the Parts adjacent, and did not come to *Italy*, most probably, before the Year 67. And being then seized (we know not on what Occasion, except it be as a Ringleader of the Christians) and put into Prison, he there employed himself in writing to Christians in other Places; and he desires them to *remember his Bonds*, and to arm themselves against the fiery Tryal, and to withstand the Temptation. In this Year, he and *Timothy* were *delivered out of the Mouth of the Lion*; and afterwards he wrote to the *Hebrews*, and told them his Design of coming to them. He therefore wrote this Epistle not so early as the Year 66, most probably in the Year 67. His Return to *Rome* in 68, and his resolute Continuance to preach *Jesus the Christ*, after his having been set at Liberty and pardoned the Year before for this Offence, seems to be the Reason why he was condemned to Death by that barbarous Tyrant *Nero*.

Whither *St Paul* went, or into what Part of *Italy* after his Discharge from Prison, or who were the *Hebrews* he wrote to, whether the particular *Hebrews* that lived in *Italy*, or those of *Jerusalem* or *Judea*, I cannot say with any tolerable Degree of Certainty. I pass therefore to what is of more Moment, to consider *St Paul's* Manner of citing Passages from the Old Testament, so far as this Epistle is concerned.

III.

We find in the first Chapter of this Epistle, several Citations from the Book of Psalms, said there to be *spoken to* or *of Christ*, which, when the Psalm itself is examined, do not appear to be either *prophetical* at all, or if they be prophetical, do not seem to be spoken of the *Messiah*, more than of any one else. What is there in the *second Psalm*, considered alone by itself, that would lead any one to guess, that those Words,—*Thou art my Son, this Day have I begotten thee*, are to be understood of *Christ*? Or why may they not have been spoken by *David*, concerning *Solomon*, or any one else?

To solve this Difficulty, some have maintained, that the Psalms cited by the Apostle, and applied by him to Christ, “were spoke by *David* in the Person of the *Messiah*.” Some have said, that such or such Psalms “relate only to the *Messiah*, and not to *David*” at all: And particularly, that “Psalm the second is properly a Psalm of *Christ's*.” In the three first Verses, *Christ* represents the Conspiracy “of the *Jews* and *Gentiles* against God and himself:” In the three

next

next Verses, "Christ declares, that God would frustrate all the Attempts of his Enemies, and establish his Kingdom." Then "Christ proceeds to declare the Decree of God, *ver. 7.—The Lord hath said unto me, Thou art my Son, this Day have I begotten thee.*" Sometimes again, a Psalm is said to relate to Christ, only because some Expressions made use of by the Psalmist, cannot so *strictly* and *literally* be applied to any one else, as to our Saviour: And since the Writers of the New Testament have actually applied such Passages to him, that is Authority sufficient to think, that such Psalms were *prophetical* of Christ. Others again, have thought, that the Psalmist "personated Christ, and described his Circumstances, to which all the Expressions literally agree, and did literally agree to *Jesus*, who fulfilled all the Characters of the Messiah." The Psalmist seems to have been directed by the Spirit of God, to speak throughout the Psalm, *in his own Name*, of the Messiah, as in Psalms ii, xvi, xxii. And sometimes, he *probably* sat down to describe his own Circumstances, as in Psalm lxix, and was all of a sudden directed by the Spirit to describe the Messiah, under the Figure of *his own*, or with Allusion to *his own*, as they did some Way resemble his own," Circumstances.

Others have said, that St Paul was brought up at the Feet of Gamaliel, and by that Means, being instructed in the *mystical* Sense of Scripture, he applied and used this Method of Understanding the Sacred Books, more than any of the other Apostles did: He was a very great *Mekubal*, or Master of the *Traditional Interpretations* of the Scripture, and he shewed his Skill in the Use of what he had been instructed in. And it must be owned, that the Rabbi's often give us a double Sense of Scripture. The *one*, a plain, *literal* Sense, in which they expound the Words of Scripture, just as they would those of any good Writer; the *other*, is a *mystical*, *allegorical* Meaning, contained under the Letter, which serves to conceal a Sense which God, they say, principally intended. From the *Jews*, *Christians* have learned to treat the Scriptures in the same Manner, and without resting in the *literal*, *critical* Meaning of the Words, they have indulged their Fancies and Imaginations so far, that the Sense of Scripture is no where less to be found, than in Volumes of Commentaries wrote on purpose to explain them.

But both the *mystical*, and the *other* Schemes I have mentioned, seem to labour under Difficulties as great as what they are brought to solve. For how does it appear that the Psalmist ever *personated* the
Messiah

Messiah in the Places where he is said to personate him? Or how is it known that he describes the *Messiah* under *his own* Circumstances? How does it appear, that the Psalmist, whilst he was composing a Psalm seemingly concerning *himself*, was directed by the Spirit to describe the Messiah? Or how can it be proved, that the Psalmist spake of *another*, when he made use of those *relative* Terms, *Me, My, My Soul*? Or that he intended *another Person*, who did not appear upon Earth till a thousand Years after the Psalmist was dead, when he used the Words, *I, my, mine*? Are the Expressions of the Psalmist such as imply *Futurity*? Or by what Rule can we know, that Terms of *present* Time signify what is *future*, unless the Person that uses them, is known to be speaking of something *future*? It is true, that in all *historical* Writers, *past* Actions are expressed in Terms that imply *present* Time: But *present* Actions are never expressed in *present* Times, with a Design to signify *future* Actions and *future* Times, unless it be declared to be with Design so to express them?

It may be true that Expressions may be applied to another Person in a *more literal* and *proper* Sense, than they did to the Person who first used them. What in the one Case was *figurative*, may possibly in the other be *strict* and *literally* true. But it will not follow from thence, that there is just Ground for the Inference, that a *double* Sense of Scripture was intended; the one a *literal*, the other a *mystical* Sense. It must be first *proved*, that the Spirit of God ever intended such *double* Meaning: Or that, because *general* Words may belong to two or more Persons equally, or may even more *emphatically* belong to one more than another, that therefore God originally *intended*, that the same Words should express both *present* and *future* Things, at one and the same Time.

I am not insensible, that it is said, that the Authority of an inspired Teacher is sufficient to give Credit to such a Notion. The Apostles they say, have, in fact, thus reasoned: And as they were influenced and guided by the Spirit of God, who best, and who alone, knew his own Meaning, it is our Duty to submit, and not to raise Difficulties about what we may not understand.

But the Fact may justly be denied, that the Apostles ever reason in such a Manner; or that there is any just Foundation for the Distinction of *literal* and *mystical* Senses. That Things may be *allegorised*, as well by the sacred Writers as by others, is true: But it is a manifest Perversion of Scripture to affix any Sense to it's Words which the Spirit of God did not *intend*. It is our Business to search and find
out

out what the Mind of God is ; and what he *intended* : And as he has no where declared a *double Sense* to be contained in his Words, a *literal* and a *mystical* one, (except where the Nature of the Thing shews it, as in Case of *Parables*, or figurative Expressions) we should be cautious in admitting double Senses, in that which *may* be no more than a mere *Accommodation* of Words. And here let it be observed,

First, It is, and must be, confessed, that in all *other* Writers, there is but one *literal* Sense of the Words of any Author. If he uses a Metaphor, or many Metaphors together, the Sense designed to be conveyed by the *Figure*, or the *Allegory*, is the literal Sense. If by means of a various Signification of a Word, there arises a various Sense of a Proposition,—this may create an *Ambiguity*, or make it *uncertain* what the Author intended ; but it can never prove that the Author designed *two Senses* of his Words, unless it can be proved, that by a Term made use of, he designed to conceal himself from his Reader. When therefore any Passage of Scripture is, in its original Place, plainly relative to one Thing, and in another Place the Words are applied to quite another, it does not follow, nor is it necessary that it should follow, that the *first* Writer had *two* Senses to his Words, since it is possible that the *latter* Writer may only *accommodate* the Words that he found in the *former* to his present Purpose. There are several Passages of the *Old Testament* which are evidently *applied* in the *New* in this Manner ; and so there are Instances of *Persons* and *Facts* in the *Old Testament*, which are mentioned in the *New* ; and yet it does not follow that such *Persons* or *Facts* *prefigured* what they are applied to, since they *may* be only *Allusions*, or *Comparisons*, or *Illustrations* of a present Point. The Words of *Hosea*, xi. 1. are,—*When Israel was a Child, then I loved him, and called my Son out of Egypt* : These are plainly spoken of the *Children* of *Israel*, under the Character of a *Son* or *Child*. But when they are applied by *St Matthew*, c. ii. 15. to our *Saviour's* coming out of *Egypt* upon the Death of *Herod*, it does not follow that God intended *two* Senses by the Prophet's Words, since it is possible that *St Matthew* might make use of the Prophet's Words and *accommodate* them to a Case which the Words so exactly suited. So too when our *Saviour* said, *As Moses lifted up the Serpent in the Wilderness, even so must the Son of Man be lifted up*, *John* iii. 14.—It is too hasty an Inference to say that the *Brazen Serpent* was *intended* to *prefigure* the *Death* of *Christ*, since it may be no more than a mere *Allusion* to that Fact in the *Wilderness*, which served to intimate, as far as our *Saviour* thought proper at that time to signify, how he was to die.

To

To name one instance more, which I do for the sake of clearing up a Passage of the *Psalmist* not so well understood as it may be. *Psalms* cix. is very remarkable for the *Imprecations* it contains, and in the printed *Contents* it is said,—“ David *complaining of his slanderous Enemies*, under the Person of Judas *devotes them*.” That he complains of his *slanderous Enemies*, is true: But that he did this, *under the Person of Judas*, would be very hard to prove; perhaps it is impossible, since no such thing is ever said or intimated in the Sacred Writings. Nor does it appear, that *David* here *devoted them*: And if we understand the *Psalmist* in that manner, it would be hard to justify him as a Moral Man, and harder still as a *Religious Person*.

Whence then has this Notion arisen? Or whence is the *Psalms* so much mistaken, as if *David* was *devoting his Enemies*, when just the contrary is true, that his *Enemies* were *curfing*, and *devoting David*? It is certain, that St *Peter* speaking of *Judas* and his Death, *Acts* i. 20. has cited a passage from this *Psalms*: *For it is written in the Psalms*, let his Habitation be desolate, and let no man dwell therein; *And*, his Bishoprick let another take. It is certain too that both these Citations are taken from the *Psalms*: The *first* from *Psalms* lxxix. 25. The *other*, from *Psalms* cix. 8. But that the Apostle meant no more than a mere *Accommodation* appears from hence, that in the *first*, the Words are changed from the *Plural* to the *Singular* Number; *His* is put for *Their*; *Therein* is put for, *in their Tents*, besides some other less Variations. In the latter Citation, That which is recited as an *Imprecation* against the *Psalmist* himself, is applied to the Case of *Judas*. Take this *Psalms* then as containing a recital of the Curfes and *Imprecations* of very slanderous Men against the *Psalmist* himself, from ver. 5th to the 20th, and all is clear. *David* says, ver. 3. *that they compassed him about with Words of Hatred*: and, ver. 2.—*The Mouth of the Wicked, and the Mouth of the Deceitful are opened against him, They have spoken against me with a lying Tongue*. And when he had urged his *Love* and *good Actions* to these *Enemies* of his, ver. 4, 5. then follow the evil Wishes they expressed against him, to ver. 20. And at length ver. 27. he says, *let them curse, but bless thou*. Is here any thing like *devoting his Enemies*, either *in the Person of Judas*, or any one else? No! But the Words which these *Enemies* of *David* spoke against him, are properly accommodated to the Case of *Judas* now dead—*let his Bishoprick, or Office, another take*. And had the Word, *saying*,
been

been inserted in a different Character at the beginning of *ver. 6.* of that *Psalms*, the Design and Meaning of the whole had been easy.

Secondly, If we interpret the Sacred Scriptures in the same Manner as the same Expressions are interpreted in other Writings, and a good Sense appears throughout, and such as seems to answer well the Sacred Writers Purpose, why may not this be deemed to have been their full Meaning? It is commonly observed by all, that the Writers of the New Testament cite very frequently Passages out of the Old Testament, and use on occasion of such Citations the Term, *fulfilled*, even where no *Prophecy* is quoted. They by this intend to shew nothing more than a remarkable Similitude of Circumstances between the Persons described in the Old Testament, and those of the New to whom the Application is made, as if there had been a real *Prophetical* Account given of them beforehand. In these Instances we must not understand the Term *fulfilled*, as if there was a *Prophecy* of such *Persons* or *Things*; but they meant no more than that such Sayings were *verified*, or suited exactly the Case in hand. As a proof of this, one cannot but observe that the same identical Words of a Prophet are applied to *different Persons*, at *different Times*, and upon *different Occasions*, and yet are said to be *fulfilled* in all those to whom they are applied. E. g. Our Saviour gave a reason why he spoke to the People in *Parables*,—*Because*, says he, *they seeing see not, and hearing hear not, neither do they understand: And in them is fulfilled the Prophecy of Esaias, which saith, by hearing ye shall hear and shall not understand, &c. Matt. xiii. 13, 14.* Upon a *second* Occasion, and at a quite different Time, when it was observed, that *tho' he had done so many Miracles before them, yet they believed not on him*, the Evangelist says, *therefore they could not believe*, because *that Esaias said again*, (he had produced another Passage of the Prophet just before) *he hath blinded their Eyes, and hardened their Hearts, that they should not see with their Eyes, nor understand with their Hearts, and be converted, and I should heal them. John xii. 37—40.* He appeals in both these Places to *Isaiah vi. 9, 10.* And in both Places he mentions not only the *fulfilling*, but more expressly, the *fulfilling of the Prophecy of Isaiah*, just as if it had been an Event actually foretold of these particular Persons. St Paul too has cited these Words; not indeed using the Word *fulfilled*, but applying them as *fulfilled* in the Persons to whom he too spoke.—*Well spake the Holy Ghost by Esaias the Prophet to our Fathers, saying, Go unto this People and say, hearing ye shall hear and shall not understand, and seeing ye shall*

shall see, and not perceive, &c. Acts xxviii. 25, 26. No more was meant by this than that these Words, *spoken unto our Fathers*, and true of them in *Isaiab's Days*, were *verified* on all these several Occasions, and were justly applicable to the *present* as they were to that Generation to whom the Prophet was sent.

It may be thought not a little hard perhaps thus to interpret the Word *fulfilled*: But this Manner of applying Passages of Scripture, as if Prophecies had been *fulfilled* in the Persons to whom they are addressed, is not peculiar to the sacred Writers: Others have used the same sort of Language. There are many Instances of this Manner of speaking, where there has been no intended *Prophecy* of any Person or Thing; and this not in Christian Writers only, but in others likewise. Christian Writers frequently say, that such or such a Scripture is *fulfilled*, without supposing a certain particular Event to which they apply the Words, designed to be foretold by them; but only such a Similarity of Circumstances as exactly corresponds to what a sacred Writer has said: The Words cited so exactly suit the Case, as if it had been a real Prophecy of what happens. Thus *Isaiab* having said—*I will give Children to be their Princes, and Babes shall rule over them*—See c. iii. 4. St *Jerom* commenting upon these Words says (a) “let us consider the Patriarchs of the *Jews*, young Men or “Boys, effeminate and indulging in Luxury and Pleasures, and “we shall see the Prophecy fulfilled.” The Prophet himself is speaking of the *House of Jacob*, and declaring the great and mighty Things which God was determined to do among them; *to take away from Jerusalem, and from Judah the mighty Man, and the Man of War, the Judge and the Prophet*,—and threatens *to give Babes to rule over them*. Whatever the Word which we render, *Babes*, may signify; whether it be *immales* as the LXX and Theodotion render it, i. e. *Scoffers*, or as *Aquila*, *inaudatus*, *Sodomites*; or as *Jerom*, *effeminate*,—what has this Passage of the Prophet to do with the *Patriarchs of the Jews* in *Jerom's Days*? What has it to do with such (b) “as perversly interpret the Holy Scriptures, and laugh at, and im-
“pose upon the Folly of their Disciples.”

(a) Consideremus Patriarchas Judæorum, & juvenes sive pueros, effeminatosque ac deliciis affluentes, & impletam Prophetiam esse cernemus. Hieron. in Isa. l. iii.

(b) Possumus illudores dicere, & magistros populi Israel, qui perverse scripturas sanctas interpretantur, illudentque stultiæ discipulorum. Ibid.

The very next Words of the Prophet are—*And the People shall be oppressed every one by another.* St *Jerom's* Comment is, (c) “when young Men shall be Princes, and Scoffers Lords, such as the Prophet describes, no Regard shall be observed to either Dignity, Age, or Knowledge. Boys will rebel against old Men; the mean and low shall rebel against the honourable, and both shall fall; and that Saying of the Apostle’s will be fulfilled, *If ye bite and devour one another, take heed that ye be not consumed one of another.*” He means no more, than that the Apostle’s Observation was very just, and it would come out in Event just as he had said.

The *Greek* Fathers have made use of the same Manner of Expression to the same Purpose. *Epiphanius*, speaking of *Ebion* and his Herey, and shewing what a strange Mixture, and Composition of *Samaritans*, *Jews*, *Nazarens*, &c. he was, says, (d) *In him was fulfilled what is written—I was almost in all Evil*, Prov. v. 14.

Nor is this Manner of Expression peculiar to *Christians*; even *Heathen* Writers have used the same Sort of Language on like Occasions. *Olympiodorus* in his Life of *Plato* tells us, that when *Plato* was born, his Parents took the Child, and laid him upon *Hymettus*, whilst they were sacrificing to the Gods there; and as he lay, a Swarm of Bees came and filled his Mouth with Honey, (e) *that it might be true* (he then cites a Verse of *Homer* spoken of old *Nestor*)

Words sweet as Honey from his Lips distill’d. POPE.

Thirdly, When therefore a Citation is made from the sacred Writings, and even the Word, *fulfilled*, is used, it does not follow that such Passage must be deemed a *Prophecy*, unless it can be proved to be cited as a *Prophecy*. So when a Place is particularly applied to *Christ*, it is not necessary to understand it as a particular *Prophecy* of *Christ*, unless it be attended with such Circumstances as shew it to be

(c) Quando juvenes fuerint Principes, & illustres domini, quales propheticus sermo describit, tunc nec dignitatis nec ætatis, nec scientiæ ullus ordo servabitur. Sed rebellabunt pueri senibus, & ignobiles nobilibus, & mutuo corruent, & implebitur illud apostolicum, *mordentes invicem consumpti estis ab invicem.* Hieron. ibid.

(d) Σαμαρειτῶν ἔχει τὸ βδέλυγμα· Ἰουδαίων τὸ ὄνομα· Ὡσαίων καὶ Ναζωραίων καὶ Να-

σαρειῶν ἢ γνώμην· Κτενθιαίων τὸ εἶδος· Καρποκρατιανῶν ἢ κακοῦροισιν—Μέσθου ὃ ὡς εἰπεῖν πάντων τυγχανῶν ἐδὲν πέφυκεν· Ἄλλ’ ἐπ’ αὐτῷ πληρεταὶ τὸ γεγεμμένοι, Περ’ ὀλίγον ἐγενόμην ἐν παντί κακῷ ἐν μέσῳ Ἐκκλησίας καὶ συναγωγῆς. Epiphanius, Hæres. Ebion. c. 1.

(e) ——— Ἵνα ἀληθὲς περὶ αὐτοῦ γένηται, τὸ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέειν αὐδῇ. Olympiodorus Vit. Platonis.

prophetical of Christ. When, e. g. the Words—*Thou art my Son, this Day have I begotten thee*—are cited by the Author of this Epistle, and are applied to *Christ*, it does not follow that therefore the second *Psalms* was a Prophecy of Christ. It follows indeed, that the Citation was deemed suitable to the Design and Purpose of the Apostle in what he produces it for: But then Care must be taken to find out *how*, and *for what End*, the Passage is brought. If the Citation be produced as the *Completion* of a *Prophecy* in Christ, it must appear to be a *Prophecy*, and a *Prophecy* of the *Messiah*, and fulfilled in him. But the Words of a Prophecy may be cited without Design to any Thing more than mere *Accommodation*, or *Allusion*. Let it be *supposed* here, that the Apostle had shewn that *Jesus* was the *Son* of God; and that he was to prove that he was, and could not but be, *superior* to all the *Ministers* or *Servants* of God;—it is *possible*, that he may argue from the Nature of the Relation, implied in the Word, *Son*: He may design no more than to reason from the Nature of the Thing, that in all Families a *Son* is superior to *Servants*; and that the sacred Writings always observe this Difference, making a manifest Difference betwixt the one and the other. Thus when the Scriptures speak concerning *Angels*, where is there any Thing like this Language—*Thou art my Son, this Day have I begotten thee*? Or, *I will be to him a Father, and he shall be to me a Son*? Whereas concerning *Angels*, the Scripture Language is, *who maketh his Angels Spirits (or the Winds his Angels) and his Ministers a Flame of Fire*, or *Fire his Minister*. It may not be the Design of St Paul to say, no nor to intimate, that these Citations were Prophecies of the Son of God; but they may be produced to shew what a Difference is constantly and uniformly kept up in speaking of a *Son*, and of a *Servant*. And accordingly this Distinction is observed, *Heb.* iii. 5, 6. to shew the *Superiority* of our Saviour to *Moses*,—*Moses was faithful as a Servant, Christ as a Son*.

Should it be objected, that the Language used by our Author will not admit this Construction; that the Words are, *to* which of the *Angels*, and, *to* the *Son* he *saith*,—it is enough to say here, that *τῷ τῶν ἀγγέλων*, and *πρὸς τίνι τῶν ἀγγέλων* is the same; and *πρὸς τὸν υἱόν*, is not *to*, but *concerning* the Son, or a *Son*; and in the same Manner, *πρὸς τοὺς ἀγγέλους*, is, *concerning* Angels. And this Language is commonly used by profane as well as sacred Writers, as will appear in it's proper Place.

Hitherto

Hitherto I have argued upon a Supposition, that the *Psalms* cited by the Apostle in Chapter the first, are not *Prophecies* of the *Messiah*, but that the Words taken from them, are only *accommodated* to his Purpose. But let us review the *Psalms* themselves.

The *second Psalm* was composed at a Time when a great Conspiracy of Tributary Princes was formed against the House of *Israel* to *break their Bands asunder*, and to *cast away their Cords from them*. It was therefore a Conspiracy of such as were *already* subject to the Dominion of the *Jews*. This Design of theirs is declared to be a *vain Design*; and instead of their being likely to be attended with Success, they are assured of God's *Displeasure*. God shall say unto them—I have set my King upon my holy Hill of *Sion*. The *Psalmist* then goes on—I will declare and publish to all the World, the *Decree*, or the fixt Resolution of God, expressly declared concerning *David* and his *Seed*,—*thou art my Son, this Day have I begotten thee*; and the *Engagement*, that he would give him the *Heathen* for his *Inheritance*, and the utmost Parts of the *Earth* for his *Possession*. Then follows the Advice of the *Psalmist*,—*Be wise therefore, O ye Kings—Serve the Lord with Fear—Kiss the Son lest he be angry, and ye perish from the Way—Blessed are all they that put their Trust in him*.

This is the natural Meaning of the *Psalmist*, and every Expression is plain and easy. The *political Person*, or *Seed*, to whom the Promise is made, is here called the *Son of God*. And whereas the Promise was,—*My Mercy shall not depart away from him, but thine House and thy Kingdom shall be established for ever—Thy Throne shall be established for ever*.—This was all literally to be fulfilled in a *Seed* which sprang from *David*. And God designing to give this Son the *Heathen* for his *Inheritance*—in vain did the *Kings of the Earth* set themselves, and the *Rulers take counsel together, against the Lord, and against his Anointed*. ver. 2.

But then, how do the Words—*Thou art my Son, this Day have I begotten thee*—concern the *Messiah*? Or how are they applied to *Christ* by the Author of the Epistle to the *Hebrews*?

The *Psalmist* is speaking of certain great Events that were to happen to and by this *Son*: And he declares the Intention of God by one or more of a particular Series of Persons, descended from *David*, to do certain great Things. If one of this Series was to bring about the great Scene of God's Providence, he was the Person in whom all that is here said, was to be completed: If he was to have the *Heathen* for his *Inheritance*, and to bring the utmost Parts of the *Earth* into

xxxviii The INTRODUCTION.

into Subjection to him; and we find in fact, that the Messiah did reign over all, and was to reign *for ever*, the Conclusion must be, That in him all the Promises were fulfilled. Now the Apostle seeing how all this was accomplished by *Jesus*, who was descended from *David*, he properly applied to him those Words, *Thou art my Son, this Day have I begotten thee*, as the Person there spoken of, in whom what is said was accomplished. *Vid.* Appendix No. I.

As to Psalm cx, it is perhaps as obscure and hard to be understood as any in the whole sacred Writings. It cannot relate to *David* himself, as one *Targum* has thought proper to apply it; for many of the Particulars in it can never be made to agree with him: And whomsoever it agrees with, the Manner of Expression is such, that it is a real Difficulty to guess at it's Sense. Our Saviour having applied the *Psalm* itself to the *Son of David*, *i. e.* The *Christ*; and St *Paul* having reasoned at large upon a Verse of it in this Epistle to the *Hebrews*, it may not be improper here to explain it's Meaning.

P A R A P H R A S E.

P S A L M CX.

1. The LORD, *Jehovah*, spake in Prophecy concerning the *Messiah*, the Son of *David*, saying, Sit thou on my right hand, till I make thine Enemies, those who would not that thou shouldest reign over them, absolutely subject to thee.

2. The LORD *Jehovah* will grant to thee the Ensign of thy Strength and Dominion, out of *Sion*: And he expressly bids thee, *Rule* in the midst of thine Enemies.

3. Thine own People will be all ready and willing to submit and obey thee, as soon as ever thou shalt send forth Armies who shall march in the Array of Truth and Holiness: As the Dew arising from the Womb of the Morning is to the Grass and Herbs, so shall what is produced by thee be made to flourish.

4. The LORD hath sworn, or engaged in the most solemn Manner, and will not depart

1. The Lord said unto my Lord, Sit thou at my right hand, until I make thy Enemies thy footstool.

2. The Lord shall send the rod of thy strength out of *Sion*: rule thou in the midst of thy Enemies.

3. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

4. The Lord hath sworn, and will not repent, thou

art

PSALM CX.

PARAPHRASE.

art a priest for ever after the order of Melchizedec.

5. The Lord at thy right hand shall strike through kings in the day of his wrath.

6. He shall judge among the heathen; he shall fill the places with the dead bodies: he shall wound the heads over many countries.

7. He shall drink of the brook in the way: therefore shall he lift up the head.

from what he has said, thou art a Priest for ever after the order of *Melchisedec*.

5. The LORD whom thou baddest to sit on thy Right-hand, O *Jehovah*, shall be very powerful, and shall put an End to the Power of Kings, and shall even destroy them in the Day of his Anger.

6. He shall sit in Judgment among the *Heathen*; he shall be filled with dead Bodies who shall be sacrificed for their Obedience and good Will for him: He shall put an End to the Power of the Heads of many Countries.

7. He shall go thro' a State of great Afflictions and Troubles; therefore shall he be exalted to the Right-hand of God for evermore.

It

Notes on PSALM CX.

Ver. 3. Thy People shall be willing. עֹמֶךָ נִדְבָתָה. *Thy People are Voluntary.* The LXX read it Μετά σου ἡ ἀρχή. As if it had been said, *with thee*. And נִדְבָתָה had signified *Empire*, because נִדְבָתָה signifies *Princes*. The Meaning is, thy People are ready and willing, of their own Accord, to submit to you. As if it had been said, thy People are, or will be, a People of Readiness.

In the Day of thy Power, בְּיוֹם חֵילֶךָ. *In the Day of thy Army.* This relates to the Time when Christ should send forth his Army to subdue those that were to be the Subjects of his Kingdom. The Army of Christ, were the *Apostles* and *Preachers* of his Word, who with Power endeavoured to convert the World, and to bring it into Obedience to him. Thy People are all ready, even spontaneously to come in, in the Day that thou sendest out the Multitude of thy Preachers.

In the Beauty of Holiness. בְּהַדְרֵי קֹדֶשׁ. *In holy Splendor.* The Armies of this Lord were not to conquer by Violence or Force, but their Weapons were to be Righteousness and Truth. Their Forces were to be all *Holiness*: The Weapons of this Warfare were not to be *carnal*, but suited to the Warfare they were employed in; they were to be *spiritual*. The Soldiers of Christ were to have their *Loins girt about with Truth*, having the *Breast-Plate of Righteousness*; having their Feet prepared with the Gospel of Peace; having the *Shield of Faith*, the *Helmet of Salvation*, and the *Sword of the Spirit*, which is the Word of God. Eph. vi. 14.—17.

From the Womb of the Morning: Thou hast the Dew of thy Youth. מִרְחֹם מִשְׁחַד לֶךְ שָׁל. *Of the Womb of the Morning is the Dew of thy Birth to thee.* Thus should this Verse be pointed; and thus did the LXX point it, though they read in their Copy only מִרְחֹם יִלְדֶתְךָ, 'Εκ γαστρὸς ἡμέρας ἐγέννησάσθαι, omitting the Words *Dew to thee*. The Meaning of this Place I take to be this. "As the Dew arising from the Womb of the Morning, or produced by the Morning, is the Cause of Nourishment and Growth to Herbs and Plants; so is thy Youth or Birth as a Dew to thee, i. e. the Cause of the Growth and Spreading

It appears, I think, that this *Psalms* is a real *Prophecy* of the *Messiah*. If therefore any Passage is cited from such a Place as this,

Notes on P S A L M CX.

“ Spreading of you and your Doctrines.” The Word *Dew*, is frequently used to signify the Cause of Growth. Thus, *I will be as the Dew to Israel,—He shall grow as the Lilly,—his Branches shall spread.* Hof. xiii. 5. And it is particularly applied to *Doctrine* by *Moses*; *my Speech shall distil as the Dew, as the small Rain upon the tender Herb, and as the Showers upon the Grass.* Deut. xxxii. 2.

But though the Word ילדת taken for *thy Birth*, affords a good Sense, yet I rather prefer another Meaning. The Word ילד does not only signify to *bring forth*, but to *produce*, or *bring into Being*. Thus, in Psalm xc. 2. *Before the Mountains ילד were brought into Being.* Hence, ילדות, Things brought into Being: And with the Affix ך, *thy Productions*: All that are born to thee; that which is called in Isa. liii. 10. *Thy Seed*. And then the Sense is, as the Dew is the Cause of Growth to the Herbs, so shall thy Seed, thy Disciples, flourish and multiply.

4. *After the Order of Melchizedec.* על דברתי. The LXX render this, κατὰ τὰς, according to the Order. When these Words are joined together, they signify not only, *on account of*, but *upon the Affair, according to the Custom, Manner, Rite*, of any Thing or Person. So that this Verse is rightly rendered,—*a Priest after the Order, or Manner of Melchizedec.* The *Messiah* is foretold and described as one superior to *David*; having his People paying a willing Obedience; sending out his Army to convert People by Truth and Holiness; making a great Progress and Increase; and as a Priest after a particular Order or Manner.

5. *Shall strike through Kings.* The Son of Man is described more than once as having a two edged Sword out of his Mouth. Rev. i. 16. ii. 12, 16. xix. 15. It is said, that the Lord shall consume [the Wicked] with the Breath of his Mouth. 2 Thess. ii. 8. So when here he is prophesied of, as striking through Kings; as wounding the Head, ver. 6. (where it is the same Word) it means, to destroy, to put an End to their Power, either by taking away their Lives, or by hindring in some Way or other their Progress in Persecution.

6. *He shall judge among the Heathen.* His Dominion shall not be confined to the Jewish Nation, but he shall extend his Kingdom to the Gentiles, and rule over them.

He shall fill the Places with the dead Bodies. This is one of those Places that is allowed to be exceeding obscure: Some supplying the Word *Places*, others *Valleys*, others *Fields*, as they think most natural. But these, and all such Words, serve only to darken a Place, dark enough of itself. The LXX have it πληρώσει στώματα: The Latin Vulg. implebit ruinas. Pagnin, implevit corporibus. The Targum, implevit terram cadaveribus impiorum, qui interfecit fuerunt. The Arabic, implebit eas [viz. Gentes] cadaveribus. All of them either give us Words without any Meaning, or have added what they thought would fill up the Sense. If I may add a mere Conjecture, I would observe, 1st, That as this Psalm contains a Prophecy concerning Christ and his Actions, these Words may point out a Peculiarity concerning him and his Religion. Let then the Word מלא, be understood as it is commonly, intransitively, not for, *he shall fill*, but, *shall be filled*, or, *shall be full of*; and then the Sense may be, that *this Lord, this Son of David, shall be full of dead Bodies*. Now as this is given as a Character of the *Messiah*, and of his Religion in the World, may one not justly think of the Number of *Martyrs* dying for him? May one not add the infinite Numbers that have perished in the Storms of Persecutions? May one not still add the many Millions which have been murdered for his Truth's Sake, since the World became *Christian*? Has he not been filled, even to the utmost, with *Carkasses*, or *dead Bodies* of Men, who have perished here on his Account? This is such a distinguishing Character of the *Messiah*, and has been so remarkably fulfilled by such as have pretended to be his Disciples, and have professed his Religion, much more than by any Heathens, that in the strictest Propriety he may be said to be filled with *Carkasses*. I saw under the Altar the Souls of them that were slain for the Word of God, and for the Testimony which they held.

this, it ought to be understood as an Event foretold, and to be accomplished; or as what has an immediate Relation to him; and what was *intended* by God to be applied to, and understood of, him. I proceed next to consider the *Method* of Reasoning used by the Apostle in this Epistle.

IV.

This Epistle was wrote to Persons who had been *illuminated*, or had become *Christians* already, as appears from *chap. x. 31*. It was to such as had suffered *Persecution* for *Christ*: *chap. xii. 4—12*. It was therefore wrote to *Hebrew Christians*, *i. e.* to such as from *Jews* had become *Christians*: And it was wrote, to keep them steady to their *Profession*, or to guard them from relapsing into *Judaism*. The Arguments therefore all along urged, are such as prove Christianity to be an Institution in every respect *superior* to, and more *excellent* than, the Law of *Moses*; that there was no one Thing in which a *Jew* could boast, nor was there any one Advantage in that Law, but it was to be seen, or to be had, in a much better Manner, under the Law of Christ.

The Apostle therefore sets out, Chapter the *first*, with proving, that the *Son* of God, who gave the Law to Christians, is far *superior* even

And they cried with a loud Voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our Blood on them that dwell on the Earth. Rev. vi. 9, 10.

7. *He shall drink of the Brook in the Way.* The Word which we translate *Brook*, signifies a *Torrent*: And so it is in every one of the old Versions. It is St *Jerom's* Note on this Place,

"*Torrents non habet aquas naturales—sed habet aquas de tempestatibus, de pluviis, de turbine, de procellis: Torrents nunquam habet aquam mundam, sed turbidam—Vultis scire quomodo de torrente turbido biberit? Et ipse dicit, Tristis est anima mea usque ad mortem. Et dicitur in Evangelio, & cepit contristari & conturbari.* The Waters of a *Torrent* are not pure and clear, but they are such as arise from *Tempests*, heavy *Rains*, and *Storms*, they are never clear, but turbid and muddy. Would you know how our Saviour drank of turbid Waters? he will tell you, My Soul is exceeding sorrowful, even unto Death. And it is said in the Gospel, he began to be sorrowful and very heavy." Turbid Waters are a very proper Emblem of Afflictions: And when many of them are collected together in a *Torrent*, they represent *Danger*, and *Distress*, and much *Trouble*. When therefore our Saviour was to be represented in his incarnate State as a Man of Sorrows, and acquainted with Grief, as stricken, as smitten, and going through much *Trouble*,—This was expressed by a *Torrent*; and his drinking of the *Torrent*, as undergoing much Evil. So to drink of the Cup of Affliction is to go through Affliction: And because our Saviour did drink of this Cup, therefore he lifted up his Head. *Vid. Phil. ii.* Christ Jesus—made himself of no Reputation—and became obedient to Death, even the Death of the Cross. Wherefore God also hath highly exalted him, and given him a Name which is above every Name. ver. 8, 9.

The Brook in the Way. *i. e.* The Evils that happened to him in the Way he was to go: Whatever befel him in his incarnate State, he patiently and readily submitted to.

[f]

to

to *Angels* who delivered the Law to *Moses*; and therefore that the Obligation to *attend* to what *Christ* said, was greater than to *give heed* to what they had said. And whereas the *Jews* might object, that *Jesus* was made *lower than the Angels* by becoming incarnate, and *dying* as he did, the Design of the second Chapter is to remove this Difficulty.

Chapter iii. is to prove *Christ* superior to *Moses*, and more worthy of Honour, as much as a *Son* is more worthy of Regard than a *Servant*.

Chapter iv. is to shew that the *Rest* promised to *Christians* is *more excellent* than the *Rest* which was promised to the *Jews*. And here the Apostle earnestly presses them to act in such Manner, that they may not *fall short of it*, as their Fathers in the Wilderness did of *Canaan*.

Chapter v. shews, that *Christ* was called of God to be a *High Priest* as much as was *Aaron*. And as the *High Priesthood* of *Christ* was *more excellent* than that of *Aaron*, here too Christians had the Advantage above the *Jews*.

Chapter vi. is a Digression, containing a strong Exhortation to the *Jews* to hold fast the Faith and Hope they had been instructed in, and to rest assured that God would certainly perform the Promise made to *Abraham*, that in his Seed should all the Earth be blessed.

Chap. vii. the Apostle returns to his Subject, which was to shew, that *Christ* was a Priest after the Order of *Melchisedec*; and therefore had a *more excellent* Priesthood than any of those had, who were Priests after the Order of *Aaron*.

Chap. viii. is taken up in shewing, that *Christ* hath obtained a *more excellent Ministry*, as he is the *Mediator of a better Covenant* than that which was made with their Fathers in the Wilderness. It is a *Covenant* that is not to *decay*, or *wax old*, as the *Mosaic Covenant* did, and was designed to do. It was a *Covenant* that was wrote in Mens Hearts, and was to last for ever.

Chap. ix. contains a particular Account of the *Tabernacle*, and the *Sacrifices* offered in it: And comparing them with the *Sacrifice* of *Christ*, the Apostle shews, that *those* were in every Respect *inferior* to this. The *Tabernacle* of the *Jews* was a *worldly* *Tabernacle*: That which *Christ* entered was a Heavenly one. The Blood of their *Sacrifices* *purified only the Flesh*; the Blood of *Christ* *purges the Conscience*. *Christ* did more by *once for all* entering into the true Holy of Holies, than

than their High Priests could do by entering *once every Year* all their Lives long, continually.

Chap. x. shews that the Sacrifices under the Law could *not make the Comers thereto perfect*, but the Sacrifice of *Christ* effectually did this, by *perfecting for ever them that are sanctified*.

The rest of this Epistle consists in shewing the Use and Advantage of *Faith*, and in several Exhortations to *bear* the Evils they were exposed to, on account of their Profession. Now when the direct, plain, natural, Design of an Author appears in every Step as he proceeds, surely that should be deemed his Purpose or Design: And if by following that, the Reasoning is strict and just, and the whole is rational and consistent, That which appears to be the Tenor of the whole, should not be given up for the sake of some Expressions which may incidentally occur.

But as the Design of this Epistle has usually been thought to have been different from what is here said, it may be deemed an Omission not to consider what others have suggested on this Occasion. It has been said, “ that the Levitical Priesthood was a *Shadow* of the Priesthood of *Christ*, in like Manner as the Tabernacle made by *Moses* was according to that shewed him in the Mount. The Priesthood of *Christ* and the Tabernacle in the Mount, were the *Originals*: Of the former of which the Levitical Priesthood was a *Type*; and of the latter the Tabernacle made by *Moses* was a *Copy*. The Doctrine then of this Epistle plainly is, that the legal Sacrifices were *Allusions* to the great and final *Atonement* to be made by the Blood of *Christ*; and not that this was an Allusion to those.” It is usually affirmed too, that “ the Legal Sacrifices derived all their Efficacy from *Christ*, that great Sacrifice slain from the Foundations of the World.”

But, supposing that there are Passages in this Epistle which may countenance such Notions, when taken by themselves, independent of the Apostle's Design; yet if we take the general Reasoning as our Guide, *viz.* that there is no Advantage in the Law, nor any Thing to be particularly boasted of in it, which is not much superior and more excellent in the Gospel—The consequence is, not that the Legal Sacrifices were *Allusions to the great and final Atonement made by the Blood of Christ*, but that the Apostle only *compares* the one with the other, and shews which has the Advantage over the other, without concerning himself about which was the *Original*, and which the *Copy*. St Paul never says that the *Levitical Priest-*

hood was a *Type* of the *Priesthood* of *Christ*, nor that the *Priesthood* of *Christ* was the *Original*; nor was such a *Notion* to his *Purpose*; for his *Argumentation* is strict and just, whatever becomes of such a *Notion*.

He says indeed, *that the Law having a Shadow of good Things to come, and not the very Image of the Things, can never with those Sacrifices which they offered Year by Year continually, make the Comers thereto perfect.* Chap. x. 1. Now whatever is the *Meaning* of these *Words*, they do not prove, what they are brought to prove, that the *Sacrifices* of the *Law* were *Types* of *Christ*; or that they were *Allusions* to, or even that they had any *Relation* to, *his Sacrifice*. There was it is true a *faint Resemblance* betwixt the *Legal Sacrifices* and that of *Christ*: But there may be a *faint Resemblance* betwixt two *Things*, and yet neither of them be intended as *Allusions* of either to other. The going of the *Children of Israel* out of *Egypt* to conquer *Canaan*, and the *Irruption* of the *Gauls* into *Italy*, or that of the *Goths* and *Vandals* into *Spain* and *Africa*; and of many other *Nations* into *Countries* which they went to subdue, had a *Resemblance* to each other in many respects; yet no one I think will say that they were designed by *Providence* as *Allusions* to, or *Types* of each other. The *Apostle* had been proving, that neither the *High Priest*, nor the *Sacrifices* of the *Law* could make those that were under the *Law*, *perfect*: That they could only take away such *Guilt*, as would hinder the *Jews* from enjoying the *Blessings* promised to them in the *Land of Canaan*: But as to the obtaining an *Inheritance* in *Heaven*, the *Sacrifices* appointed under the *Law* were not intended for that *Purpose*. The *Civil Law* of the *Society* required a particular *Behaviour*; and the *Offences* committed in that case were to be removed by what the *Law* had appointed. But our *High Priest* being entered into *Heaven* itself, had put away all that *Sin* that was exclusive of *Heaven*, and had entitled his *Followers* to an eternal *Inheritance*. The one could only take away the *Sins* which deprived the *Children of Israel* of the *Temporal Blessings* promised to the *Observers* of the *Law*: The other removed all *Sins* which hindered *Men* of the *Happiness* of *Heaven*. This being shewn at large in Chap. ix. the *Apostle* begins the *Tenth* Chapter thus. *For the Law having a Shadow of good Things to come, and not the very Image of the Things, can never with those Sacrifices which they offered Year by Year continually make the Comers thereunto perfect.* They could certainly do what they were designed to do: i. e. They could remove
what

what would obstruct the *Temporal Happiness* of the *Jews* in *Canaan*. But the Happiness promised in the Law was merely *Temporal*; and therefore if compared with the *eternal Inheritance* promised by *Christ*, it is no more than a mere *Shadow*, an errant Trifle: It is no more than a *Shadow* compared to a solid Substance. There is indeed some *Resemblance*; but it is so *faint*, so *small*, so *trifling* a one, that it can't be considered as the *very Image* or even *just Portraiture*.

Cicero has used an Expression very remarkable to our Purpose. *Nos veri juris germanæque justitiæ solidam & expressam effigiem nullam tenemus: Umbra et Imaginibus utimur.* De Officiis, lib. iii. cap. 17. Here the *Shadow* and *imperfect Representations* of Justice and Right, are opposed to the solid and *express Effigy* of it, just as the Apostle opposes the Law of *Moses*, and the Good promised in that, to the good Things promised in the Christian Dispensation. The Law exhibited a *Shadow* only of real substantial Good; the Christian Dispensation offers the solid Substance, a real Good that will last for ever. Take the Law in it's most advantageous View; consider it as it appointed a *yearly Expiation* for the *Jewish Nation*, and by that means, all that had been the Obstruction to their Happiness in *Canaan*, as removed and forgiven;—this was certainly a *Good*, a public Good to all: But still this could extend no farther than the *Promise* made, which was *Plenty*, and *long Life*, and *temporal Happiness*. But then the Promise made by *Christ* was the Forgiveness of such Sins as were Obstructions to *eternal Happiness*. The yearly Atonement concerned only a little Spot of Ground, no bigger than the Land of *Canaan* itself; but the Good which *Christ* conferred extended to *all Mankind*; in all parts of the Earth. We see here what the Apostle calls a *Shadow of good Things to come*: But what Ground is there to infer from these Words, either that the *Levitical Priesthood* was a *Type* of the *Christian Priesthood*, or that the Legal Sacrifices were *Allusions* to, or that they derived their *Efficacy* from, the *Sacrifice of Christ*.

The Apostle, like a true Reasoner, not forsaking his Point, or wandering from what he was upon, goes on (not to prove what was not to his Purpose, viz. that the Priesthood in and by the Law, was a *Copy* taken from the Priesthood of *Christ* which was the *Original*, but) to observe, that *it was not possible for the Blood of Bulls and Goats to take away Sins*. He means such Sins as were Obstructions to *everlasting Life*. The Blood of *Bulls and Goats* was accepted for what, and as far as, they were appointed: But it was all along seen and
owned

owned by the Psalmist, and by all the Prophets, that those Sacrifices were not the principal Things which God intended and required; and consequently were not the Things *primarily regarded*; which is what the Apostle labours to prove. But as to *Types*, or which was the *Original*, and which was the *Copy*, or whence the *Efficacy* proceeded of such Sacrifices by which an *Atonement* was made, not one Word appears.

It may be suggested, that That which is *most perfect* and complete, must always be *first* and *original* in the Mind of God: And that That which is imperfect, and designed to be *done away*, must be taken from, and therefore, must be a Copy of, what is most perfect. The Priesthood of Christ therefore being the *Perfection* of Priesthood, and the *Levitical Priesthood* but an *imperfect* Resemblance of that of *Christ*, it follows, that as what was *perfect* was *prior* to what was *imperfect*, the *Levitical Priesthood* must be a *rough Draught*, or *Type* of that of Christ.

But be this as it will. Priority in Idea, or of Things existing, does not constitute a *Type*, more than Similitude of Things does. A *Type*, in the Theological Sense of the Word, is that which God ordained, to *prefigure* something future: It always implies *Design* for such a particular Use or Purpose. If therefore the *Christian Priesthood* was the *Original* from whence the *Levitical Priesthood* was taken, or the Sacrifices of the Law were commanded or taken from the Sacrifice of *Christ*, as *slain from the Foundation of the World*,—this is not sufficient to constitute either the one or the other *Types*, but *Antitypes*. For the *Christian Priesthood* and *Sacrifices* being supposed to be *first*, *Priority* alone does not constitute *Type*; but it must be *Priority* joined to *Intention* to *prefigure*. Either the Jewish Sacrifices must be intended to prefigure the Sacrifice of Christ, or the Sacrifice of Christ was intended to prefigure the Jewish Sacrifice, or the one cannot be a *Type* of the other. Now the Point will be to prove such *Intention* in God. There may be, no doubt, *Similitudes* in several Things, and these may be compared together: There may be Powers, Properties, Circumstances, Modes, Proportions, stronger or weaker, greater or less, *alike* in very different Things; and therefore they may be examined, compared, considered, either by themselves, or with one another. But a *Similitude* in any two Things will not make one a *Type* of another. For, to this End, it is not only great *Likeness*, but it must be shewn, that God made those Likenesses *on purpose*, that the one should *represent* the other. When two Things are compared together

ther by an *inspired Writer*, it does not follow from thence, that the one is *typical* of another, unless he declares it to be so. *Allusions* do not constitute *Types*; and therefore, it should not be taken for granted, that if the Sacred Writers *allude to*, or make a Comparison between, our Saviour, and any Thing that is mentioned in the Old Testament, *e. g. the Brazen Serpent and Christ*, that therefore, such Things were *Types* of Christ. It was a very right and proper Caution, which that great Master of *Hebrew*, and excellent Professor, *Sixtinus Amama*, gave, (a) "That Professors of Divinity should not imagine, or make out
" of every Person or Thing in the Old Testament, a Type of Christ,
" or of the Church. Be it so (as he goes on) that there is something
" *alike* in both: That is by no means enough to constitute a *Type*. You
" will never be able to prove it a *Type*, unless you can shew from
" the Sacred Scriptures, that it was *designed* and *appointed* by the
" Holy Ghost, to *represent* and *prefigure* what you call it a *Type* of."

In the Words immediately preceding these, *Sixtinus Amama* gives this Advice to those who are ready (b) "to make any *Great Man*,
" whose Life and Actions are recorded in the Old Testament, a
" Type of Christ, or of any *Thing* there said, a Type of the *Church*.
" The Case of those, whom either Christ himself, or his Apostles,
" have told us that they were *Types*, is quite different. *E. g. Mel-*
" *chizedec*, Heb. v. and vii. *Jonas*, Matt. xii. *David* and *Solomon*,
" as is plain from so many Passages cited in the New Testament.
" The Case is the same of the Paschal Lamb, 1 Cor. v. 7. Of the
" Arc with its Covering, Rom. iii. 25. The Temple of *Solomon*,
" Joh. ii. 21. The Sacrifices, Heb. ix. 8. The Brazen Serpent,
" Joh. iii. 14. The Altar, Heb. xiii. 10. and some other Instances.
" Though if any one, *N.B.* in many of those Instances which are cited in

(a) Cavete ergo, candidati, ne ad cathedras admissi, ex qualibet persona vel re V. Test. Typum vel Christi vel Ecclesiæ, vel aliarum rerum fabricetis. Sit aliquid in utroque simile; hoc Typo constituendo neutiquam satis est. Nunquam enim evinces esse Typum nisi ex sacra pagina ostenderit illud a Spiritu Sancto huc fuisse delinatum, & ad hanc representationem destinatum. *Sixtinus Amama. Antibarbari Bibliæ*. Lib. 1. p. 168. Edit. 4to. 1656.

(b) Hic illi etiam admonendi, qui ex quolibet heroe, cujus vitam et res gestas Veteris Test. scriptores ad posteritatem transmiserunt, Typum Christi, aut ex qualibet Typum Ecclesiæ aut rerum Novi Testamenti faciunt. Longe

alia istorum ratio est quos Typum gessisse Christi ipse Christus & Apostoli docuerunt. Verbi gratia, Melchisedechi, Heb. v. & vii. Ionæ, Matt. xii. Davidis & Solomonis, quod ex tot Oraculis, quæ in Nov. Test. citantur, liquet. Eadem est ratio Agni Paschalis, 1 Cor. v. 7. Arcæ cum Propitiatorio, Rom. iii. 25. Templi Solomonis, Joh. ii. 21. Victimarum, Heb. ix. 8. Serpentis ænei, Joh. iii. 14. Altaris, Heb. xiii. 10. Et aliorum quorundam. Quamquam si quis in multis, quorum in N. Test. fit mentio, allusionem quandam constituere mallet quam Typum, meo judicio non admodum esset aberraturus. *Ibid.*

" the

“ the New Testament, should rather take them to be *Allusions* than *Types*, in my Opinion, he would not be much mistaken.”

It is essential to the Notion of a *Type*, that it *represents*, and was *designed* to represent, something future. It was (c) “ so *ordained of* God, that it should *prefigure* something else that *was to come*. And “ that which was so prefigured is what is called the *Antitype*.” If it (d) represents something *present*, it is a *Symbol*; if it represents something *past*, it is a *Memorial*. The Point then always to be proved is, that such a *Person*, or such a *Thing*, was *intended*, and *ordered*, by God to *represent*, or to *prefigure*, Christ and his Church, or whatever else it is said to be a *Type* of. Suppose a Man were to collect ever so many *Likenesses* between any Thing and Christ, yet, unless he can prove it *appointed* or *ordained* by God for that Purpose, he can never prove it a *Type*. There may be great *Similitudes*, or great *Concurrences*; and a lively Imagination will invent and paint out what cannot be proved to be designed to prefigure any Thing: But they are wide of the Mark, that do not produce the Testimony of Christ or the Apostles, assuring us of the Design of God, in instituting such Things, or appointing such Persons for such Purposes. There is a just *Allusion*, and a great *Likeness*, in that of the Poet,

Οἷη περ φύλλων γενεή, τοιή δὲ καὶ ἀνθρώπων,

And yet no one would say that Leaves, or the Fall of Leaves, are *Types* of Men.

What then is the Meaning of the Scriptures, when they speak of the Ordinances of the Ceremonial Law as the *Shadows of Things to come*; especially as they add immediately—*But the Body is of Christ*. Col. ii. 17. Were they not designed as *Types* of Christ? Or how are we to understand such Passages?

The plain Answer is, that *the Shadow of Things to come*, is not the same as a *Type* or *Prefiguration* of Things to come; but the *Shadow* is here opposed to *Body*, or solid Substance: And the Meaning is, “ Let not any one, any *Jew*, pretend to find Fault with you for not “ observing the Law, or its Ordinances: For they are mere Trifles,

(c) Typus, quatenus vox ista sensum habet Theologicum, ita definiri posse videtur, ut sit exemplum ita a Deo comparatum, ut ipse plane institutio futurum illud præfiguret. Quod autem ita præfigurator, illud Antitypus

dici solet. *Outram. de Sacrif. c. xviii. p. 201.*

(d) Symbola quatenus res *præsentis*; Typi autem quatenus *futuras* instituto Dei designabant. *ibid. p. 204.*

“ if

“ if compared with those substantial Things which Christ has declared
 “ to be the Will of God, and which will recommend you to God,
 “ and secure you eternal Happiness.” The Words of the learned
 Dr *Spencer*, approved by Dr *Whitby*, and cited by him, are, (c)
 “ The Word *Shadow*, to which *Body* is opposed, is to be understood
 “ not *relatively* but *comparatively*. As if he had said—Meat and
 “ Drink, and new Moons, and Sabbaths, and all Religion that is
 “ concerned in the external Rites and Solemnities of the Law, are
 “ mere *Shadows*, things neither solid nor designed to last ; but Christ
 “ and his Religion is *Body* ; *i. e.* something solid, and of perpetual
 “ Duration, as suited not to the Manners, but to the Natures of
 “ Man.”

Should any one object, that here the Apostle does not barely say,
 that these Ordinances of the Law, are a *Shadow*, but that they are a
 Shadow of *future Things*, and therefore are *Typical*, as relative to
 what was then to come,—the Difficulty will be, to prove that they
 were *ordained* and *appointed* by God, to prefigure those Things, of
 which they are said to be a *Shadow*. For no more being said by the
 Sacred Writer, than that they are a Shadow of *future good Things*,
 and not that they were instituted on purpose to *prefigure* them, it is
 impossible to prove that *more* is intended, than that these Ordinances
 were of little Worth or Value in *comparison* of that which is much
 more excellent. And where a Comparison only is made betwixt
 Things, it makes no Difference whether the one be *past*, or *present*,
 or *future* : But if one be a *Type* of another, Proof must be made of
 the actual Appointment of God for the one to *represent* the other.

This is the Case too in another Instance, which may seem more
 likely to be *typical*, because the Word *Type* is actually made use of
 by the Sacred Writer. St *Paul* declares, that those Things which
 happened to the Jews in the Wilderness, were, τύποι ἡμῶν, *Types of*
us, (we render it, *our Ensamples*) and they were written for our Ad-
 monition, upon whom the Ends of the World are come. 1 Cor. x. 6, 11.
 The Apostle here indeed uses the Word, τύποι ; but it signifies, as
 we properly render it, *Ensamples* ; what was wrote for our Admoni-
 tion. Now *Admonition* is not *Prefiguration*, nor does it convey any

(c) Vox σκιά, cui corpus, à regione respon- occupata, meræ sunt umbræ, res nec solidæ
 det, non *relativè* sed *comparativè* & per mo- nec duraturæ. At Christus ejusque religio cor-
 dum oppositionis intelligenda est ; quasi dix- pus est ; hoc est res solidæ & perpetua, utpote
 isset, cibus & potus, novilunia, sabbata, & re- naturis non moribus hominum accommodata.
 ligio circa legis ritus & solennitates externas *Spencer, de leg. Hebr. L. I. c. xv. § 2.*

1 The INTRODUCTION.

such Idea. Can any one say, that the Punishments of the Sins of the *Jews* were ordained by God for this End, *viz.* to represent the Punishments of *Christians* in like Cases? Or, that as they were punished with Death in the Wilderness, for their *Idolatries* and *Rebellion* against God, in like manner, *Christians* shall be punished with Death, in the present State? This is not only not true in Fact, but is contrary to the whole Tenor of Christianity, which never promises *present* good Things to the Observers of it, nor threatens *present* Evil to those who disobey it; but refers to a *future* State and *future* Punishments for all Violations of the Law of Christ.

But enough has been said to shew the *Manner of Reasoning* in this Epistle: And as to particular Difficulties in the Texts, whatever they are, I must refer to the *Notes*. And if I have been mistaken in the Account I have given of some Texts, I shall rejoice to meet with any other that is more rational and consistent; and shall always be ready to thank any Person that is so kind as

Erranti monstrare viam.

V.

Having considered as briefly as I could, the Manner of Reasoning made use of by the Apostle, I cannot but take Notice of a Remark or two made by a late Writer, which may seem to affect the Credit and Character of St *Paul*, in all his Writings. The Writer I mean, is the Author of certain *Essays* and *Fragments of Essays*; posthumous Pieces, published by *David Mallet*, Esq; An Author, whose Life and Behaviour, as a *moral* Man, as a *Polititian*, as a *Member of Society*, in *Power*, out of *Power*, and at last as a Religionist, is now fully known. He has, in more Places than one, treated *Moses* and St *Paul*, as errant Impostors: He has declared *the God of Moses*, and the *God of Paul*, to be no God, or a *local tutelary* God of particular Persons, or of a particular Country: And has made no Scruple to assert, that St *Paul* “ undertook, like a true *Cabalistical Architect*, with the Help “ of *Type and Figure*, to raise a *new System* of Religion, on the old “ Foundation” of the Law. Vol. iii. 288. iv. 450.

Surely one would think from the Positiveness of the Assertion, that there was at least *some* Ground for such a Charge. But no Man is to take for granted, whatever any bold Asserter thinks fit to say. This Author in particular, has told us several Things relative to *old Books*, and *old Facts*, which no Man but himself ever said, or thought of;

of; and which every Man conversant in Books knows to be *false*. Here, I shall consider only two or three Things which he has asserted concerning St *Paul*, without any Grounds, false in Fact, unworthy of any Man, but such a one, as has attempted to destroy the Credit, and Credibility, of all Divine Revelation.

I would ask then, first, is there no Foundation for the Expectation of the Messiah in *Moses*, and in the Prophets, but what is founded on *Type and Figure*? If there be, then it is possible that St *Paul* might *very justly* undertake to raise a new System of Religion, upon the *old Foundation* of the Law, *without the Help of Type and Figure*. If there be no such Foundation, this should have been proved. But, *secondly*, In what Epistle of St *Paul*, does it appear, that he attempted, or “undertook, with *the Help of Type and Figure*, “to raise a new System of Religion upon the *old Foundation*” of the Law? Every Step here, ought to have been proved: And yet not one of them is so much as attempted to be proved. St *Paul* is charged with undertaking, *by the Help of Type and Figure*, to do a certain Fact. Are we to take this Writer’s Word for this? Or ought he not to have proved what he charges the Apostle with? Now, where in all his Epistles is any Use of *Type* made by St *Paul*, to *raise any* System of Religion on, *new or old*? Or where does he undertake, *by Help of Type*, to raise this *new System on old Foundations*? I readily admit, that he undertook to raise Christianity upon the Foundation of the Law: *i. e.* He confirmed the History of *Moses*; and he shewed, that the Law was to give Way to a better Institution. But in the Name of common Sense, did he do this by *the Help of Type and Figure*? Or did he not do it by as strict and just Reasoning as any Man can use.

I am sensible, that this Author, and others of the same Stamp, may declaim on the Topic of Theology; and tell the World what some Divines, antient and modern, have said: And how much they have pleaded for the Use of *Types*, particularly in the Epistle to the *Hebrews*. But is not the *critical* Sense of this Epistle the true Sense of it? Or does the true Sense of an Author cease to be his true Sense, because many, Moderns as well as Antients, have mistaken it? St *Paul* has used the Word, *Type*, but once, as I remember, in all the Epistle to the *Hebrews*; and there it signifies a *Pattern* or *Plan* of certain Things that were to be copied from it. He has never

once applied this Word, nor the Thing intended by this Word, to raise a *new System of Religion* on ; nor has he ever argued from either Word, or Thing, for such Purpose.

But supposing the Apostle to have made use of *Type and Figure*, in some particular Cases, yet he never did it to “ raise a new System of “ Religion on the old Foundation.” For what is a *Type* but an *intended Prefiguration* of something else? If therefore there were any *Prefigurations* of a future new System of Religion, laid down beforehand, St Paul had a Right to use them to the Purposes they were designed. And if so, why is he called, by Way of Reproach, “ a true Cabalistical Architect?” For a *Cabalistical Architect* was never deemed a *Scriptural Architect*, since the Words were invented. If, on the other Hand, *the Type and Figure* used by the Apostle are not *Prefigurations*, then this Author should have proved, that the Apostle did use *Type and Figure*, in order to *raise his new System*. The Truth is, he has charged the Apostle with having done what he never did do, nor attempt to do, merely to throw as much Absurdity as he could on Revelation in general, and on the Apostle in particular.

He has done the same in another Instance, and indeed, with greater and more shameful Assurance. He asserts, that “ St Paul pretended to teach and to explain the Disputes about Grace, Predestination, “ Free-Will, Election, Reprobation, Sanctification, Justification, and “ other sublime Theological Doctrines.” Vol. iv. p. 460. He means, “ That God elects some of his Creatures to Salvation, and predestinates “ others to Destruction, even in the Wombs of their Mothers.” Vol. v. p. 567. And hence he represents the God of Paul, not as the Governor of the Universe, but as a *partial* Being, unjust, cruel, unreasonable, not the proper Object of Love or Esteem.

I must here too ask this Enemy of our Apostle, where does St Paul “ pretend to teach and explain,” not *all* the Doctrines, but *any one* of them, which are here mentioned, in a Sense inconsistent with the Wisdom and Goodness of God? Where is there *one single Word* in all St Paul’s Epistles, whereby he “ pretends to teach and “ explain the Disputes about Election, or Reprobation,” in a Manner unworthy of God, or of Religion in the World? I admit, that too many Divines have argued from detached Passages, as if the Sacred
Writers

Writers had treated upon Election, and Predestination, of particular Persons, to Rewards or Punishments: But, as St Paul is here charged with teaching these Notions; and even the God whom St Paul preached, is abused, and charged as acting an unworthy Part with his Creatures; it behoved this Accuser, as it will any of his Admirers, to shew or prove, that there is so much as one single Sentence, in all St Paul's Writings, in which he pretends to teach or to explain any such Doctrines, as he is here charged with.

But I must still go further: And ask,—did he never see this whole Matter of *Predestination* and *Election*, as treated by St Paul, set in a rational, clear, sensible, consistent, Light? Has he not seen what St Paul said, explained, free from all the Inconveniences too often imputed by careless Party-Writers, to the Apostle? Yes; He had seen Mr Locke's Paraphrases and Notes. I ask then, why does he insist on a Sense that is *absurd*, when the Apostle's Words are capable of a good Meaning. Can any Reason be assigned for this, but that he would not take St Paul's Meaning from himself, but from others who had mistaken it, only that he might have a Handle to abuse him? Would he but allow the Apostle to talk common Sense, in Places where he has been proved to do so, the God of Paul would have appeared to be the God of the Universe. But to prove St Paul to be a Deceiver, he forces an *absurd* Sense upon his Words, notwithstanding he had seen a clear and consistent Sense put upon them: And then the God of Paul is represented by these Arts, as a *partial, absurd*, Being, not to be depended on, nor believed in. This Writer had seen, that a rational, consistent, good, Sense, might easily and naturally be put upon St Paul's Epistles, in all those Places where he had Occasion to mention *Predestination* or *Election*: But then he saw, and he knew, that too many had argued from detached Passages, as if the Apostle had been in their Sentiments, and privy to their Doctrines. What now does this artful Politician do? He takes the *absurd* Side: He tells us that the Apostle pretended to teach and explain these Notions in the *absurd* Sense; and he is not content thus to abuse St Paul, but with a Degree of Impiety and Profaneness peculiar to himself, he abuses the God of Paul. It is not hard perhaps to account for such Conduct. He made a Point formerly, to pervert, to calumniate, to slander; to do any Thing to serve his Ambition or Party: He was trained up in these Arts when young; and he had used them with great Success, even to bring his Country

to

to the Brink of Ruin : *St Paul* was an Enemy to these Arts ; and in Course an Enemy to those that used them. No Wonder then that this profligate Politician made use of these Weapons to destroy *St Paul's* Credit, as an Apostle of Jesus Christ ; and to the Destruction of *all Revelation*, as coming from the *God of Paul*.



A P A R A-

A

P A R A P H R A S E

A N D

N O T E S

U P O N T H E

E P I S T L E to the *H E B R E W S.*

I heb. Epist. Dr. Sykes supposes to be written A.D. 67.

S E C T. I.

C H A P. I. to C H A P. II. *ver. 5.*

C O N T E N T S.

THE Design of the Author of this Epistle, being to shew the Excellency of the Christian Covenant, above that of the Jews, in every Respect; that the Jews had no one Advantage, in, or by their Law, which Christians had not *equal*, if not *superior*, by the Law of Christ; he begins with giving an Account of the *Dignity* of the *Person* of Christ; and shews that he is above, and more excellent than, all *Angels*: And thence concludes, that *he* ought to be attended to more than any of *them*.

C H A P.

C H A P. I.

P A R A P H R A S E.

T E X T.

CHAP. I.
I.

GOD, who in sundry Places of the Old Testament, and in divers Manners, by Dreams, Visions, audible Voices, by Inspiration, Revelation, or whatever Method it pleased him to make use of, *spake* in Times past unto the Fathers by the Prophets,

2. Hath at length, in *the Fulness of Times*, under the *last* Kingdom, spoken of by *Daniel*,
sent

GOD who at sundry times, and in divers manners, spake in time past unto the Fathers by the Prophets,

2. Hath in these last days spoken unto us by

NOTES on the EPISTLE to the HEBREWS.

1 *Who at sundry Times.* Πολλομερῶς. It is properly, *consisting of many Parts*. God has delivered his Will to the Fathers, and particularly concerning his Son, in such a Manner, that you must consider and compare a great *many Parts* of Scripture, in order to apprehend a true Notion of him. Thus *Isaiah* tells us, in one Place, that he was to *sit upon the Throne of David, and upon his Kingdom, to order it, and to establish it with Judgment and Justice; and that of his Government and Peace there shall be no End, chap. ix. 7.* In another Place, that he was to be a *Man of Sorrows; and cut off from the Land of the Living, chap. liii. 8, 9.* For the Time of his *Coming*, *Genesis xlix. 10,* and *Daniel ix.* must be compared. For other Characters, or the Criteria by which he might be known, other Parts of the Old Testament were to be considered. Now this was done in *various Manners*, by Dream, Revelation, Vision, Angels speaking to the Prophets, or by whatever Means God thought proper; and at very *different Times*, from the Days of the Patriarchs, quite to those of the last Prophet.

2. *Hath in these last Days.* Ἐπ' ἑσχάτων, or rather, ἐσχάτε, τῶν ἡμερῶν τούτων. *In the last of these Days.* The Reason why the Days of the *Messiah* are called *the last Days*, is, because they are foretold, as to be under the *fourth* or *last* Kingdom, mentioned by the Prophet *Daniel*, chap. ii. 44. I will transcribe Mr *Medes* Words: "In the *last Times*, or under the Times of the *last Kingdom*, (the *Roman*) should the Kingdom of *Christ* appear in the World, as we see it hath done. And this is that which the Apostle saith, *Heb. i. 2. God in these last Days*, or *last Times, has spoken unto us by his Son*; and *St Peter*, 1 Ep. i. 20. That he was *foreordained before the Foundation of the World, but was manifested in these last Times.* This is that *Fulness of Times*, whereof the Apostle speaks, *Gal. iv. 4. When the Fulness of Time was come, God sent forth his Son made of a Woman.* And *Eph. i. 9, 10. having made known unto us the Mystery of his Will,—that in the Dispensation of the Fulness of Times, he might gather together in one, all Things in Christ.* Agreeable to all which is That, *Heb. ix. 26. Christ hath once appeared,*

TEXT.

PARAPHRASE.

his Son, whom he hath appointed Heir of all sent his Son, and by him has declared his Will to Mankind. He has declared his Will, I say, not by any less Person than his Son, whom he hath made Heir of all Things, and whom he hath actually put in Possession of all Power

CHAP.

I.

NOTES on the EPISTLE to the HEBREWS.

“ appeared, ἐπὶ συντελείᾳ τῶν αἰώνων, in the End of Times or Ages, to put away
 “ Sin by the Sacrifice of himself. Where these last Times, Fulness of Time,
 “ and Conclusion of Ages, are nothing else but the Times of the fourth Kingdom,
 “ whose Times are the last Period of Daniel’s four, the Fulness of the prophetic
 “ Chronology.—During these Times Christ was looked for; and accordingly
 “ came and reigned, &c. Mede’s Works, p. 655.

Whom he hath appointed Heir of all Things. Ὁν ἐστὶν κληρονόμον πάντων. The Word, Heir, signifies properly, one who has a Right to succeed to what another has in Possession, after his Death. But this cannot be the Meaning of the Word in this Place, because it is impossible for the God and Father of all to die. Justinian, in the Institutes, Lib. II. Tit. xix. § 6. has observed, that the Antients used the Word, Heirs, for Lords. Veteres, Hæredes pro Dominis appellabant. And Festus has the same Remark, Hæres apud antiquos pro Domino ponebatur. And Plautus has used the Word, Hæres, in the same Sense, where he introduces Menæchmus So-ficles, having taken away a Woman’s Cloak, and saying,

Abstuli

Hanc, quojus Hæres nunquam erit post hunc diem. Menæch. Act. iii. Sc. II.

In this Sense, the Word, Heir, signifies the same as Possessor, or Lord of, without taking in the Idea of after Death. And thus it is the same with what our Saviour says, All Power is given to me in Heaven and Earth. Matt. xxviii. 18. He is Lord of all. Acts x. 36. He hath put all Things under his Feet. 1 Cor. xv. 27. God hath set him at his own right Hand in the Heavenly Places, far above all Principality, and Power, and Might, and Dominion, and every Name that is named, not only in this World, but also in that which is to come: and hath put all Things under his Feet, and gave him, to be Head over all Things. Eph. i. 20—22.

As the Word, Hæres, or Heir, is here used for Possessor, or a Son put into Possession, so the Word κληρονόμω is used to possess any Thing; and thence to exercise Power. So Suidas; κληρονόμῳ. τὸ κατεξουσιάζω, τὸ κτῆμαί. And therefore κληρονόμος, is one that possesses any Thing, and he that exercises Power. When therefore all Things were put under the Feet of this Son, and a Name was given him above every Name, that at the Name of Jesus every Knee should bow,—and every Tongue should confess that Jesus Christ is Lord, Then was Jesus said to be κληρονόμος: He was vested with the Power and the Possession of all Things; and St Paul calls

B

Christians,

PARAPHRASE.

TEXT.

CHAP.
I.

Power in Heaven and Earth: By whom he formerly disposed, and ordered those eminent and remarkable Periods of Times, the *Antediluvian*, *Patriarchal*, the *Mosaic* Ages, and now the *present*, put under his Government, according to the Will of the Father.

things, by whom also he made the Worlds.

3. He hath spoken to us, I say, by the Son, who being a bright Ray of his Glory, the Image

3. Who being the brightness of his Glory,

NOTES on the EPISTLE to the HEBREWS.

Christians, συγκαλησθῶμεν Χριστῷ, joint Heirs with Christ. *Rom. viii. 17.* Not taking in the Idea of the *Decease* of him who is to give them their *Inheritance*.

By whom also he made the Worlds. δι' ἧς τὰς αἰῶνας ἐποίησε. The Word, αἰῶνας, which we render *Worlds*, does not signify the *Heavens and Earth and all Things in them*; but it means properly, *Ages*, or certain *Periods of Time* in which such or such Things were done, or were to be done. Such were the *Patriarchal*; that of the *Law*; that of the *Messiah*; that of the *Antediluvians*; that of the *four great Empires*, which the Prophet *Daniel* spoke of. These were properly *Αἰῶνες*, *Ages*. It is true, that *all Things* were made by Christ, and without him was not any Thing made that was made. *Joh. i. 3.* But it does not follow from the Words of this Passage, that the Apostle here intended to speak of his making *all Things*. No more seems to be designed, than that God by him, *made, disposed, ordered*, the several great and remarkable *Periods of Time* from the Creation, so as to bring about his Ends, or what he purposed to do. Nor, is there any one Instance in the New Testament, where more than this seems to be meant by this Word. Thus, *The Mystery which hath been hid from Ages and Generations, but now is made manifest by his Saints*, *Col. i. 26.* is the true Explication of what St Paul said, *was hid, ἀπὸ τῶν αἰῶνων*, from Ages, in God. And so, *Eph. iii. 11.* what we render, *his eternal Purpose*, κατὰ πρόθεσιν αἰῶνων, is, according to his Purpose, or, *Disposition of Ages*, vid. *Heb. xi. 3.* The Language in St Paul's Epistle to the *Colossians* is quite different, τὰ πάντα δι' αὐτοῦ—ἐκτίσται, *All Things were created by him*, *Col. i. 16.*

3. Who being the Brightness of his Glory. Ἀπαύγασμα τὸ δόξης. The Brightness, or a Ray, of his Glory. Ἀπαύγασμα is properly a *Splendour*, or *shining Light*, derived from a luminous Body. Hence it is taken figuratively, and applied to Things not properly *luminous*. E. g. *Wisdom* is the *Brightness*, ἀπαύγασμα, a Ray of the everlasting Light, the unspotted Mirror of the Power of God, and the Image of his Goodness, *Wisdom of Solomon, vii. 26.* This Passage of this Epistle seems plainly alluded to by *Clemens Romanus*, when he calls our Saviour, Ἀπαύγασμα τὸ μεγαλοσύνης αὐτοῦ, a Ray of his Majesty, *Clemens Epist. c. xxi.*; The Apostle having said, *That Christ was set down on the right Hand of the Majesty in*
the

TEXT.

PARAPHRASE.

and the express Image of his Person, and up- Image of God, perfectly representing what he is in himself, and to us ; good, and kind, and merciful ;

CHAP.
I.

NOTES on the EPISTLE to the HEBREWS.

the Heavens, *chap. i. ver. 3.* Here the Words, *a Ray of his Glory*, seem to be used, to express a certain Degree of Truth, Goodness, Kindness, manifested to the World by Christ. For, as these are the great Attributes by which God desires to be known, and are indeed, the *great Glory* of our heavenly Father, so his Son is a shining Instance and Exemplar of all these Properties, and has displayed them to the World in the clearest Manner. The Father manifests himself in these Attributes to Mankind : The Son, in like Manner, shews himself to be eminently Good, merciful, kind ; and coming from God to declare his Will, and condescending for our Sakes to die, he is justly called, *the Brightness*, or, *a Ray of his Glory*.

There is another Sense of this Expression, which some may prefer ; and that is, to take the Word, *Glory*, as if it meant, that *glorious State* to which Christ was advanced upon his Ascent into Heaven : And then, Christ is called *the Brightness of God's Glory*, as resembling God in the Administration of his Government. And this seems to be the Meaning of St Paul, when he says, *The God of this World hath blinded the Minds of them that believe not, lest the Light of the Gospel of Glory of Christ who is the Image of God, should shine in them*, 2 Cor. iv. 4. It is in the Original, *τὸ εὐαγγέλιον τῆς δόξης τῆς Θεοῦ*, the Gospel of the Glory of Christ, which Unbelievers called in Question, and in which Christ was the *Image of God*. The Sentiment of the Author of this Epistle here is so far the same with that of St Paul in the Place just cited—*Who is the Image of God*—or as it is expressed, *Col. i. 15. Who is the Image of the invisible God*—that from the Similitude, or rather the Sameness of Expression and Sentiment, one may justly infer, that this Epistle to the Hebrews, and those to the Corinthians, and Colossians, proceeded from the same Author.

Express Image. *καρκατῆρ*. This Word signifies a *Note*, or *Mark*, stamped, impressed, or engraven. Hence, it is used for any *Note* or *Mark*, by which one Thing is distinguished from another, without the Consideration of its being *engraved* or *impressed* : And hence again, it is used metaphorically, for whatever in Life, or Conversation, or any how else, distinguishes any one from all others. And hence too it is applied for whatever it is that eminently and peculiarly represents another.

Of his Person. *τῆς ὑποστάσεως αὐτοῦ*. Every *Image*, or *Representation* of another, must and cannot but be different from him, or what, it represents. The *Image* of a Thing or *Person* is not the *Person* himself, but the *Likeness* of such Thing or *Person*. What then is this *Image* or *Likeness*, which the Son is here said to have ? Or in what does this *express Image* consist ? When we see the *Picture*, or *Statue*, of any one, the Likeness consists in the Shape, Figure, Air, Complexion, Colour of the Person represented : But as God is free from Parts and Passions, no one can be like to God in these Respects. There is too, a *Similitude* of *Actions*, *Powers*, *Qualities*, *Properties*, in which one is said to be like another : And hence we speak of *God-like Actions*, when we see Generosity, Kindness, Mercy, and such like Actions, in any remarkable Instances displayed. And had the Expression here used been only—*The Express*

NOTES on the EPISTLE to the HEBREWS.

CHAP. I. *Image of him, or of God, this Passage had been easy. For when Man is said to be created after the Image of God, it is enough to shew, that Man is a Creature, Rational, Immortal, a free Agent, having Power and Dominion, and in these Respects to be the Image of God.*

But here the Image is said to be of God's, *ὑπόστασις*, or *Person*, as we translate it. Now the Word *ὑπόστασις* seems never to have been used to signify *Person*, till long after St Paul's Days; and consequently it should not be rendered so here. Long after the Apostle's Times, when it was applied to signify a *Person*, St Jerom cries out, —*Qui quæso ista Apostoli prodidere!* Quis novus Magister Gentium Paulus hæc docuit. *What Apostles ever used this Language? What new Teacher of the Gentiles, what new Paul, has ever said this?* St Jerom owns his Belief of *Tres Personas subsistentes, Three subsisting Persons*, but would not allow them to be called, *Tres Hypostases*; and his Reason was—*Tota sæcularium Literarum Schola nihil aliud Hypostasin nisi substantiam novit. All Learned Men, by Hypostasis, understand nothing but Substance or Essence. Hieron. ad Damasum.* It is plain therefore, that he did not think the Term *Hypostasis*, to be a proper Word to express *Person* by: And he adds, that it was a gross Absurdity to talk of *three Essences or Substances*.

The Council of Nice too plainly enough understood the Word, *Hypostasis*, and *οὐσία*, *Essence*, to be the same. For they condemned all those who affirmed the Son to be of another Substance or Essence from the Father. *Ἐξ ἑτέρας ὑποστάσεως ἢ οὐσίας πατρὸς εἶναι.* Socrat. lib. i. cap. 8. So that they understood by the Word *ὑπόστασις*, not *Person*, but *Essence* or *Substance*. And if one ascends nearer to the Apostle's Time, we find the Word, *Hypostasis*, not used for *Person*, but *Substance*. Thus Origen tells us, that the Father and the Son were *δύο τῇ ὑπόστασις πράγματα, Two Things in Substance, but one in Concord, Consent, and Sameness of Will,* Orig. c. Cels. Lib. viii. So that it is impossible to understand this express Image of God's *Hypostasis*, to signify the same as the *Person* of God.

If then we take the Word to signify the *Substance* or *Essence* of God alone.—What can be the Meaning of Christ's being the express Image of God's Substance or Essence? Or what Idea can we form of the Essence or Substance of God? The Sacred Books do indeed, more than once, speak of Christ as the Image of God; but it was the Work of disputatious Ages, to represent him as the Image of God's Substance or Essence, and yet to be the same Substance of which he was the Image. So that in this Place it cannot signify either *Person*, or *Substance*, or *Essence*, alone; the Word not having the Meaning of *Person*, till long after this Epistle was wrote; and the Scriptures not treating of abstract Substance or Essence, at all.

What then is the Meaning of the Word *Hypostasis*? We find this Term in *Metaphysical* and *Philosophical* Books, frequently applied to certain Properties of the One God and Maker of all, as truly and eminently subsisting in him. Plato and his Followers, talk very much of *three Hypostases*: But then they did not mean by that Term, *three Persons*, or *intelligent Agents*. For Unity and Goodness, or as they express it sometimes, *THE ONE, THE GOOD*, made two of their *Hypostases*. They therefore considered these *Hypostases*, as certain Notes or Properties, which they thought subsisted in the Deity, and from whence they conceived all Things to be derived. God is the first Cause of all, good to Man, so loving us, as to send his Son into the World to save us; forgiving us our Sins; and giving us an eternal Inheritance

TEXT.

PARAPHRASE.

holding all things by merciful; and governing all Things in a most CHAP.
I.
powerful I.

NOTES on the EPISTLE to the HEBREWS.

ritance in Heaven. Taking then the Word *Hypostasis*, as signifying *Essence* with it's Properties, really subsisting, the Son is properly the *Image*, or just Representation of God's Properties. Phavorinus observes, that ὑπόστασις, is, ὅσα μετὰ ἰδιωμάτων, ἀεὶ μὴ τὸ ποιοῦν διαφέρει, Substance with Properties; but differing in Number of the same Kind of them. And in this Sense, the Son is the Character of the Father's Hypostasis, having the same Kind of Properties that the Father has, viz. Goodness, Kindness, Mercy, &c. Or, if we take the Word as Phavorinus explains it, Συμμετέχον τῇ περὶ ἑκάστων ἰδιωμάτων, a Concurrence of Properties in any one, the Sense will be exactly the same, viz. that the Son was the express Image of the Father, in Goodness, Mercy, Kindness; in Patience and long Suffering; in pardoning our Sins, and in short, in every Thing that the Father did, or appeared to do, for Man; and is therefore rightly said to be the express Image of his Hypostasis.

The Word ὑπόστασις, in it's primary Sense, signifies what is put under another: And hence it comes to signify, Substance, Ground-work, Foundation, Sediment, any Thing that subsists; and in a Moral Sense, for Support, for what we depend on, or greatly expect. In the LXX, we find it the Translation of the Words מְנוּחָה, and of מִן. i. e. of Hope and Expectation, or what is firmly depended on. Thus, Psalm xxxix. 7. My Hope is in thee: Ἡ ὑπόστασις μου παρὰ σὺ ἐστίν. In like Manner, Ruth i. 12. If I should say I have Hope. And again, Ezek. xix. 5. When she saw that she had waited, and her Hope, ὑπόστασις, was lost; i. e. what she had depended on. Hence too, when St Paul says—Lest haply if they of Macedonia come with me, and find you unprepared, we should be ashamed; ἐν τῇ ὑποστάσει ταύτης τῆ καυχίσεως, in this Confidence of boasting. 2. Cor. ix. 14. The same Expression is used again in the same Epistle—That which I speak, I speak it not after the Lord, but as it were foolishly in this, ὑποσάσκει, Confidence of Boasting, 2 Cor. xi. 17. In both these Places, the Word, ὑπόστασις, signifies, the Subject, the true Ground, the Foundation, of Boasting, agreeable to the natural Signification of the Word.

And thus too are we to understand it, in the two other Places where it occurs in this Epistle to the Hebrews. For we are made Partakers of Christ, if we hold the Beginning of our, ὑποστάσεως, Confidence, stedfast unto the End, Heb. iii. 14. i. e. The Beginning of our Expectation or Hope, that is so well grounded, and that we so much depend on. And so, in the other Place—Faith is the Substance, ὑπόστασις, of Things hoped for, Heb. xi. 1. It is the Foundation, the Ground, the Support of Things hoped for.

If therefore the Father be long-suffering to us-ward, and not willing that any should perish, 2 Pet. iii. 9. if he is rich, in Goodness, and Patience, and long-suffering, Rom. ii. 4. Christ is the express Image of him in these Respects, as patiently expecting, hoping, long suffering, not willing that any should perish, but full of Grace and Truth.

And upholding all Things by the Word of his Power. φέρων τε τὰ πάντα. Carrying all Things as it were in his Hands. Directing, governing, ruling all Things by

PARAPHRASE.

TEXT.

CHAP. powerful Manner, by his mere Word, hav- the word of his Power,
I. ing freed us from our old Sins, not by the when he had by him-
Sacrifice of Bulls and Goats, but by himself, self purged our Sins,
is

NOTES on the EPISTLE to the HEBREWS.

by the Word of his Power. *All Power is given to Christ in Heaven and in Earth, Matt. xxviii. 18. All Things are delivered unto me of my Father, Matt. xi. 27. The Father loveth the Son, and hath given all Things into his Hands, John iii. 35. xiii. 3.*

When he had purged our Sins. Καθάριστον ποιόμενον τῶν ἁμαρτιῶν ἡμῶν. *Having made a cleansing of our Sins.* St Paul, writing to the *Hebrews*, made use of the *Sacrificial Terms*, common and familiar in those Days; but now, where no such Practices are in use, it is become more difficult, (especially where Words are metaphorically used) to define the exact Idea intended to be conveyed. Christ is here said to have *cleansed us* from our Sins; and having done this, to have *sat at the Right Hand of God*. The Expression, ποιεῖν καθάριστον, is used, *Job vii. 21.* of God himself; and therefore it signifies not any Thing *causal*, or what is done to *make another* take no Notice of, or pardon Sin; but it is, to *do away*, to *cleanse from*, to *wipe out* Sin. In the same Manner, ποιεῖν λύτρωσιν. signifies to *redeem*, not to *cause Redemption*, Luke i. 68. Christ then *purged our Sins*, took them away quite. It does not follow from this Manner of Expression, that Christ was deemed an *expiatory Sacrifice* to *purge* or *cleanse* us from Sin; any more, than that the *Father of all* was deemed an *expiatory Sacrifice*, when *Job* says to him, *why dost thou not pardon my Transgression, and ποιήσω καθάριστον τῇ ἁμαρτίας μου, take away mine Iniquity.*

By Himself. δι' ἑαυτοῦ. It is not said here, by what particular *Means*, or by what *Method*, Christ took away our Sins, but only the *Fact* is asserted. He did it not by any of those Means prescribed in the Law, but by what he did *himself*; not by any *Sacrifice of Animals*, not by any *Washings* or *Purifications*, not by any of those Rites or Ceremonies which were practised by the Law, but *by himself*, i. e. By his Condescension to become incarnate, and to undertake our Redemption.

It is a proper Subject of Enquiry here, What are the Sins from which we are *cleansed* by Christ? Was it from *all Sins* that *Christians* are guilty of during their whole Lives, so that *none* shall be imputed to them that believe the Gospel? Or how far are we to extend the Words—*He purged our Sins*. It is certain that we are *all* to appear before the *Judgment Seat of Christ*, and there to receive according to what we have done, *whether it be good or bad*, 2 Cor. v. 10. And it is as positively told us, That they who have been *Workers of Iniquity* shall go into *everlasting Punishment*, Matt. xxv. 46. and they that have *done Evil* shall arise and *come forth—unto the Resurrection of Damnation*, John v. 29. Now we cannot be *cleansed* by Christ from those Sins, for which we are to suffer so severely. Is it then from only Sins of *Infirmity* that we are said to be *cleansed*? Neither does this seem to be the Case, since God is certainly a Being of Mercy and Goodness, and as certainly will display those Attributes

TEXT.

PARAPHRASE.

fat down on the right hand of the majesty on high.

4. Being made so much better than the Angels, as he hath by inheritance obtained a more excellent name than they.

is fat down in Heaven on the Right-hand of God the Father.

CHAP.
I.

4. Being become so much superior to Angels, as the *Title* which he has implies a Dignity and Superiority to them. He is the *Son of God*, a Title which carries with it a *Superiority*, and implies a Dignity above all others.

5. This

NOTES on the EPISTLE to the HEBREWS.

Attributes to proper Objects, as he has them. If therefore we become answerable for wilful Sins, even such as are committed after we become Christians, and God will pardon or overlook Sins of mere Infirmary, as being in himself merciful, what are the Sins from which we are cleansed by Christ?

It is enough here to say, that all Mankind, Jews as well as Gentiles, had sinned and fallen short of the Glory of God. This is proved at large by the Apostle in the Epistle to the Romans, chapters i. ii. iii. Now, if all were received into Grace or Favour, and all their past Sins were remitted, or passed over, upon their Acceptance of Christ for their Lord, Then were the Sins of the whole World made by Christ to be no Obstructions to their being admitted into God's Favour, upon their becoming what God required of them by Christ. Thus did he cleanse, or take away, the Sins of the World. Or, if Mankind had the Will of God so laid before them by Christ, as to make them no longer the Servants of Sin; if leaving off their former Sins, and living afterwards according to his Commands, they became the Servants of Righteousness, Christ very properly is said to put an End to Sin by himself. But of this I shall speak more fully hereafter. Vid. chap. x. 18. See Appendix on this Subject.

He sat down on the Right Hand of the Majesty on high. This Reward of Jesus was granted to him after that he had made this Cleansing of Sin. It was the Reward of his Sufferings, Phil. ii. 9, 10, 11. Heb. xii. 2. And it was the Privilege granted him to pass into the Heavens, chap. iv. 14. and to sit on the Right Hand of the Throne of the Majesty in the Heavens, chap. viii. 1. St Paul uses almost the same Expression, Eph. i. 20. Ἐκθέσεν ἐν δεξιᾷ αὐτοῦ. Col. iii. 1. Rom. viii. 34.

4. Being made so much better than the Angels. Τοσούτω κρείττων γενόμενος τῶ ἀγγέλων. Being made so much superior to, or more excellent than, the Angels. He is made Lord of all. It was he that was ordained of God to be Judge of Quick and Dead. Acts x. 36, 42. John v. 22, 26, 27. Phil. ii. 9.

As he hath by Inheritance obtained a more excellent Name than they. Ὅσῳ διαφωρότερον παρ' αὐτοῖς κεκληρονόμηκεν ὄνομα. By how much he hath obtained a more excellent Name than They. Κεκληρονόμηκεν is to obtain, or to be in Possession of, without taking in the Notion of Inheritance. vid. ver. 3. Christ is called the Son of God, a Name that implies peculiar Love and Affection in the Parent, and Superiority over the

P A R A P H R A S E.

T E X T.

CHAP.

I

5. This Title of *Son of God*, manifests I say, his *Superiority* to all other Beings, who at most are treated but as *Servants*. And if you pay any Regard to your own Scriptures, see how consistently and uniformly they always make a Difference betwixt *Sons* and all that

5. For unto which of the Angels said he at any time, Thou art

NOTES on the EPISTLE to the HEBREWS.

the Family in which he is. Christ therefore, as being the Son of God, is *superior* to Angels; and he is vested with Authority which *they* have not; and has a Title and Right to Dominion, which they have no Pretention to: Nor is any one of them ever dignified with that Name.

5. For unto which of the Angels said he at any Time? Τις ὃ ἐῖπε ποτε τῷ ἀγγέλῳ. Unto what one of the Angels said he at any Time. It is proved by many Topics in the preceding Verses, how Great was the Dignity of the Son of God. He was in Possession of all Power; he was the perfect Splendour of the Father's Glory; he governs all Things by his Word; and he is now placed at the Right Hand of God; and he is honoured with the Title of *Son of God*. How great this Honour was, is shewn by observing, that when the Scriptures speak of Angels, they speak of them always as *Ministers* or *Servants*, executing Commands, and paying Obedience to what they are enjoined to do. But when the Scripture speaks in general of a *Son*, or in any particular Passage of *the Son*, or uses any Expression concerning such a particular Relation, it uses a different Language that implies *Superiority of Condition* to all *Servants*, and a Right to be obeyed. As therefore Christ is the *Son of God*, he ought to be revered, and treated as what he is; not with Slight, or Contempt, or Disrespect, but has one that has a Right to have Obedience paid him. Vid. chap. x. 26—32.

Said he at any Time. It is usually supposed, that the Nominative Case to *said*, is *He*, or *God*. It is, I think, *The Scripture*, or γράφει. Where in Scripture is there any such Expression to any Angel, as, *Thou art my Son, this Day have I begotten thee?* Or as, *I will be to him a Father, and he shall be to me a Son?* This is a Language never used of, or to, *Servants*; nor is it suitable to their Condition, or Circumstances, or Stations. The Point which the Apostle was to prove, was, that since the *Son of God* has spoken to us, we ought to give the greater heed to what *he* says, in Proportion to the Dignity of his Person. Now his Dignity is that of a *Son*; which is always greater than that of a *Servant*: This Distinction is founded in Nature, and is constantly and regularly observed in the Scripture, which never treats or speaks of a *Son*, as it does of a *Servant*; for *to* which, or concerning which of the Angels does the Scripture ever use such Language as, *Thou art my Son*.

It must be observed here, that the Apostle throughout this Epistle cites the LXX, and not the original Hebrew, as being the common Translation in Use among the Hebrews to whom he wrote. Now these Words—*Thou art my Son, this Day have I begotten*

TEXT.

PARAPHRASE.

my Son, this Day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

6. And again, when he bringeth in the first

that are *Servants*. Thus, *e. g.* Concerning which of the Angels, great as they are, is there any such Language as—*Thou art my Son, this Day have I begotten thee?* Or again, *I will be to him a Father, and he shall be to me a Son?*

6. And so in another Place, when the *First begotten* (he is speaking of *Israel* under the figurative Language of a *Son*) is again brought into

CHAP.
I.

NOTES on the EPISTLE to the HEBREWS.

I begotten thee—whether spoken of a *Son* in general, or of the *Son* of God in particular, are a clear Proof of a *Superiority* and *Dignity* in the *Son* spoken of; and That was the Thing to be shewn. It follows presently in the Psalm—*Ask of me, and I shall give thee the Heathen for thine Inheritance, and the uttermost Parts of the Earth for thy Possession*, Psalm ii. 8. So again, when it is said in Scripture—*I will be his Father, and he shall be my Son*, 2 Sam. vii. 14, the Citation is only to shew what *Dignity* and *Pre-eminence* is kept up when a *Son* is spoken of. It is a Language that is never confounded with what is said of *Servants*; and consequently, as Christ is the *Son* of God, he must have a greater Regard paid him than is ever paid to Angels, as much as the *Son* of any Family is greater than the *Servant* of it. Chap. iii. 3—6.

It may be farther observed, that, as the LXX is constantly cited in this Epistle, there is not a single Place in that Version, more than in the *Hebrew*, in which any particular Angel is called the *Son of God*. And though in, Job i. 6. ii. 1. xxxviii. 7. Angels are called in the Original, in general, *Sons of God*, yet they are constantly, in the Version of the LXX, called *Angels of God*, not *Sons*. When the Psalmist says, *Who among the Sons of the Mighty can be likened unto the Lord*—Psalm lxxxix. 6.—He is speaking not of *Angels*, but of *Men* in their most exalted Stations. And though in the *Hebrew*, Angels in general are called the *Sons of God*, yet still, no one of them in particular, is ever called, or spoken to as a *Son*: That Title being personally appropriated to *Jesus Christ*.

6. And again when he bringeth the *First Begotten* into the World. ΟΤΑΝ ὁ πάλιν εισαγάγῃ τὸ πρωτότοκον εἰς τὸ οἰκούμενον. But when again he bringeth [or bringeth again] the first begotten into the World. It is not—And again, when he bringeth—but, When he bringeth again the first begotten. And therefore the Words here cited—*Let all the Angels of God worship him*, will help us to understand who this first begotten is. When he bringeth again, is to be understood imperfonally; and the Sense is, when the first begotten is again brought into the World. The Place cited is from the LXX. Deut. xxxii. 43. Moses had been setting forth the *Vengeance* of God upon the People of *Israel* for their *Idolatries*; and he declared at the same Time his *Mercy* and *Goodness* to them, in making and treating them, as his *Son*. Is.

C

not

PARAPHRASE.

TEXT.

CHAP. into the World, the Language is such as ex- begotten into the World,
I. preffes

NOTES on the EPISTLE to the HEBREWS.

not be thy Father that bought thee, ver. 6. He kept thee as the Apple of his Eye. Then he tells them of the dreadful Calamities, and almost total Destruction they were certainly to fall into: And at last concludes, that when the Days of this Vengeance were over, and this first begotten was again brought into the World, in this Manner—*Rejoice, O Heavens, with him, and LET ALL THE ANGELS OF GOD WORSHIP HIM. Rejoice, ye Nations, with his People, and let all the Sons of God strengthen themselves with him: For the Blood of his Sons is avenged; and he will avenge, and will render Vengeance to his Adversaries, and repay them that hate him.* Thus this Place lies in the LXX. In the Hebrew there is no more than in our Version, which stands thus—*Rejoice, O ye Nations, with his People, for he will avenge the Blood of his Servants, and will render Vengeance to his Adversaries, and will be merciful to his Land, and to his People.* Nor are there those Words cited by the Apostle, *Let all the Angels of God worship him.* The real Difficulty is, how to account for this Citation, which is literally agreeable to the LXX Version; whereas, they are not either in the Hebrew, Samaritan, Latin, Syriac, or Arabic; nor taken Notice of in the Targum of Onkelos.

The usual Solution is, that the Apostle had not this Passage of *Deuteronomy*, but the *Ninety-Seventh Psalm, ver. 7.* in his View; and though the Words are not exact, yet they are so near in Sense, that it may answer the Purpose of the Writer as well. The Words of the Psalmist are, *Προσκυνήσατε αὐτῷ πάντες ἄγγελοι αὐτοῦ: Worship him, all ye his Angels.* But then consider how wide the Citation of the Apostle is from the Words of the Psalmist. 1st, The *Καὶ*, And, is not in the Psalm: And though that Word may seem to be of no Consequence in itself, yet, in the present Case it is signally remarkable. Secondly, In the Psalmist, it is *προσκυνήσατε*, do ye worship: In the Citation, it is as in *Deuteronomy*, *προσκυνήσάτωσαν*, Let them worship. Thirdly, the Psalmist's Words are *ἄγγελοι αὐτοῦ*: In the Citation, it is as in *Deuteronomy*, *ἄγγελοι θεοῦ*. 4. Where in the *Psalmist* is there any Allusion to bringing the First begotten into the World again? Whereas, if we take the Citation from *Deuteronomy*, we have the very Words cited exactly: And as *Israel* is called God's First begotten Son, *Exod. iv. 22.* so we see in *Deuteronomy*, in this very Chapter, God is called his Father, ver. 6, and this First begotten is threatened to be *chastised*, but not to be totally cast off. When therefore from the most terrible Desolation he is again brought into the World, and restored, even the Angels are called upon by *Moses* to rejoice with him, and to pay a Respect unto him. Such is the Way of treating the First begotten Son of God, even when this Term is only figuratively applied.

It may be suggested perhaps, that some Copies of the LXX have it *πάντες ὑεὶ θεῷ*, as the *Alexandrian* and some others in this Place. It is true. But the *Vatican Copy* has it, *πάντες ἄγγελοι θεῷ*. And so has *Justin Martyr* in his Dialogue with *Trypho*, p. 359. And I cannot but take Notice that the learned *Sylburgius* in his Ver-
sion

TEXT.

PARAPHRASE.

he saith, And let all the Angels of God worship him.

7. And of the Angels he saith, Who maketh his Angels Spirits, and his Ministers a Flame of Fire.

presses great Respect to be paid by even Angels, *Let all the Angels of God worship him.* CHAP. I.

7. But as to Angels, or when the Scripture speaks concerning them, the Language is, *Who maketh his Angels Spirits, and his Ministers a Flame of Fire.* All Things, and all such Beings, how great soever, are the *Ministers* of God sent to execute Commands, not to give them by their own Authority.

8, 9. This

NOTES on the EPISTLE to the HEBREWS.

sion of *Justin*, has inserted the Words, [*Dauid &*] in order to account for this Citation from the *Psalmist*: Whereas, *Justin* cited *Moses*, and only *Moses*, for these Words, as appears from the rest of the Verse there quoted. *Vid. the Notes in Sixtus Quintus's Edition at Rome, A. D. 1587. and Lambert Bos, on this Verse.*

Into the World. Εἰς τὴν οἰκουμένην. When *Israel* was brought from a low and abject State, to a State of Favour and Protection; when he was delivered from the Distresses and Vengeance he had undergone on account of his Sins; when he was brought from what is called a *Desert Land*, and a *vast howling Wilderness*, Deut. xxxii. 10. and God was become merciful to his Land, and to his People, ver. 43; then is the *First begotten* said to be brought again into the *World*, brought again into τὴν οἰκουμένην, the habitable *World*. Or perhaps, into their own Country, within the *Roman Empire*, usually denominated by, ἡ οἰκουμένη.

7. *And of the Angels he saith, Who maketh his Angels Spirits, and his Ministers a Flame of Fire.* Καὶ πρὸς μὲν τὰς ἀγγέλους λέγει, Ὁ ποίων τὰς ἀγγέλους πνεύματα, καὶ τὰς λειτουργὰς αὐτῶν πυρὸς φλόγα. And concerning the Angels [the Scripture] saith, *Who maketh Angels Spirits, and his Ministers a Flame of Fire.* Or, *Who maketh Winds his Angels* [or *Messengers*], and a *Flame of Fire his Ministers.* This cannot possibly be understood, as if it were a Sentence spoken to Angels; For it is a Passage taken out of *Psalms* civ. 4. where the *Psalmist* is praising, and magnifying God, for the Greatness of his Works. *Bless the Lord, O my Soul—Who coverest thy self with Light as with a Garment: Who stretchest out the Heavens like a Curtain; who maketh the Clouds his Chariot: who walketh on the Wings of the Wind; who maketh his Angels Spirits, &c.* The plain Meaning is—As to Angels, or concerning Angels, the Scripture saith so or so. Thus, *Mark* xii. 12. *For they knew that he had spoken this Parable,* πρὸς αὐτὸς, concerning them. Again, *But to Israel he saith,* Rom. x. 21. πρὸς, concerning *Israel.* *Vid. Pool's Synopsis in loc.* where he produces Instances from *Plato*, *Aristotle*, *Alexander Aphrodisiensis*, of this Use of the Preposition πρὸς. So, *Luke* xx. 19. They perceived that he had spoken this Parable, πρὸς αὐτὸς, against them, i. e. with a view to them, or concerning them.

A Flame of Fire. Πυρὸς φλόγα. In the *Vatican Copy* it is, πῦρ φλέγον. *Aquila*, Πῦρ λάζεν. *Symmachus*, πυρίνῃν φλόγα. *Aldus* has it as here, Πυρὸς φλόγα; and so the *Alexandrian*; and the *Psalter* printed at *Paris*, in 1618.

P A R A P H R A S E.

T E X T.

CHAP.

I

8, 9. This Sort of Language is never used concerning a *Son*, but such as implies a Superiority, and Dignity, and Title to, and at length Possession of Dominion. It is not, that a *Son* is to have but a *common* Share of Favour with others, even with those that may partake of some Degrees of Kindness; but a *Son* is eminently to be distinguished from all others, and to be raised above them, and to partake of Joy and Gladness, of Power and Authority, paramount to all others. It was a *Son*, to whom it was said, *God is the Support of thy Throne for ever and ever, a Scepter of Righteousness is the Scepter of thy Kingdom. Thou hast loved Righteousness, and hated Iniquity, Therefore God, even thy God, hath anointed thee with the Oil of Gladness above thy Fellows.*

8. But unto the Son he saith, Thy Throne O God, is for ever and ever, a Scepter of Righteousness is the Scepter of thy Kingdom.

9. Thou hast loved Righteousness and hated Iniquity, therefore God, even thy God, hath anointed thee with the Oil of Gladness above thy Fellows.

10, 11, 12,

NOTES on the EPISTLE to the HEBREWS.

8, 9. *But unto the Son he saith.* Πρὸς τὸν υἱόν. *But concerning a Son.* The Preposition πρὸς, must be rendered here in the same Manner as in the preceding Verse. And for, *he saith*, it must be, *it saith*, i. e. the Scripture saith.

Thy Throne, O God, is for ever and ever; a Scepter of Righteousness is the Scepter of thy Kingdom. Thou hast loved Righteousness and hated Iniquity; therefore God, even thy God, hath anointed thee with Gladness above thy Fellows. These Words are the Words of the forty-fifth Psalm, ver. 6, 7. And they are quoted to shew the different Language made use of when the Scripture speaks of a *Son*, and when it speaks of *Angels*. Now this Psalm is entitled, Ὡς ἡ ὑπερ ᾧ ἀγαπητῷ, *A Psalm made upon a beloved [Son]*. Symmachus interprets the Hebrew Title, ᾧ ἡ ἀγαπητῷ, *A Song to a beloved [Son]*. The Alexandrian has it, ᾧ Δαυὶδ ὑπερ ᾧ ἀγαπητῷ, *A Psalm of David upon the Beloved*. Suppose now Solomon to be this beloved Son; then in the Words cited, David tells him, that he must always place his Trust in God, because the Stability of his Throne for ever was no other but the God of Heaven: A Scepter of Righteousness was the only Scepter of his Kingdom: That because he had loved Righteousness, and hated Iniquity, therefore God, even thy God, hath anointed thee with Gladness above thy Fellows.

As to the Meaning of the Words—*Thy Throne is God for ever and ever*—consult Psalm lxxxix. 29—32. *My Mercy will I keep for him for evermore—His Seed also will I make to endure for ever, and his Throne as the Days of Heaven. If his Children forsake*

TEXT.

PARAPHRASE.

10. And, Thou Lord in the beginning hast laid the foundations of the Earth, and the Heavens are the Works of thine hands.

11. They shall perish but thou remainest: and they all shall wax old as doth a Garment:

12. And as a Vesture shalt thou fold them up, and they shall be changed, but thou art the same, and thy years shall not fail.

10, 11, 12. So too, where the Scriptures consider the *Son* as making and governing this *World*, they speak of it as what shall perish and wax old, and decay. Even the Heavens themselves are subject to this Evil, and they must perish and come to an End, as we and all about us do. But the *Son*, by whom all Things were made, *who was before all Things, and by whom all Things consist, He, by whom all Things were created that are in Heaven, and that are in Earth, visible and invisible*, Col. i. 16, 17.—He shall not be changed, but *his Kingdom is an everlasting Kingdom, and his Dominion endureth through all Ages*.

CHAP.

I.

13, 14.

NOTES on the EPISTLE to the HEBREWS.

for sake my Laws—then will I visit their Transgressions, &c. כסאך אלהים עולם. *Thy Throne is God for ever.* i. e. He is the real Security of *thy Throne*; he is thy Protector, as he promised to be, *for ever*: Or, *Thy Throne, O God, is for ever*; the Verb, *is*, not being in the Original, nor any other Verb to determine precisely the Meaning of the Place. Taking it then in this Manner, the Citation is exact to the Apostle's Design. Nothing like *Servitude* or *mean Offices*, or obeying the Commands of others is here spoken of, but Exaltation, and Joy, and Authority over others. Let this Psalm be supposed to be an *Epithalamium* on the Marriage of *Solomon* with *Naamah*, which was some Time before *David's* Death, and after *David* had appointed him to be his Successor in the Kingdom; what is said in the Psalm more *poetically*, will be much the same with the Advice given to *Solomon*, 1 Kings. ii. 2, 3, 4. But let the Reader judge. Only let it be observed, that this Psalm was composed long before *Solomon* fell into his Follies; when he knew how to prefer *Wisdom* to *Riches*, and *Goodness* to *Power*. And this may be the Reason that it was said of him—*Thou hast loved Righteousness and hated Iniquity*; THEREFORE *God, even thy God, hath anointed thee with Gladness above thy Fellows*. Nor is it any Objection to this, that the Petition of *Solomon* for an understanding Heart was after *David's* Death: For *David* himself had given him the Charge of the Lord, to walk in his Ways, agreeable to what God had spoken to him; and *Solomon* was rightly principled in the Commandments and Statutes of God in his earliest Days.

10, 11, 12. *And, Thou Lord in the Beginning hast laid the Foundations of the Earth, and the Heavens are the Works of thy Hands, &c.* This Passage is all taken from Psalm cii. 25, 26, 27. The Apostle had already observed, ver. 2. That the

PARAPHRASE.

TEXT.

CHAP.

I.

13, 14. But does any Thing like this appear concerning any one of the *Angels*? Are they treated as having any *Dominion* or *Kingdom*? Is there any such Passage which speaks to, or of, them in this Manner—*Sit thou on my Right Hand, until I make thine Enemies thy Footstool?*

13. But to which of the *Angels* said he at any time, Sit on my right hand until I make thine Enemies thy Footstool.

NOTES on the EPISTLE to the HEBREWS.

the *Son of God* made the several *Ages of the World*, and governs all Things by the *Word of his Power*. He applies therefore the Words of the Psalmist to him, as Lord of all, and *Maker* of all, to shew his *Superiority* over all, and his *Immutability*, *The same Yesterday, to Day, and for ever*, chap. xiii. 8.

But the Question is, How was this said to the *Son*, since no mention is made by the Psalmist either of the *Son of God*, or of any other *Son*? The Answer is, That the *Son of God* having made all Things, he must be in himself superior to *Angels* and to all Things which he had made. The Scripture therefore speaks not to the *Son*, but concerning him, when it spoke those sublime and grand Things about the Creation, and him that created the Earth and the Heavens. The particular Words of the Psalmist are cited only as expressive of the great Power of the *Son* that made all Things; and, as meant concerning him; and which manifest a Superiority in him over all other Beings.

13. But to which of the *Angels* said he at any any Time. Πρὸς τίνα ὃ τ' ἀγγέλων εἶρηκε ποτε. But concerning which of the *Angels* said it at any Time. Vid. ver. 7. As to the Citation here made from *Psalms* cx. 1. it is taken from a Prophecy concerning the *Messiah*, or the *Son of God*. Vid. the Introduction. But if it be deemed not to be a Prophecy of the *Son of God*, but only of a *Son*; the Argument of the Apostle is strictly conclusive. For what he is to prove is, that there is great Difference shewn whenever the Scripture speaks of a *Son*, and of *Angels*. In the one Case it is—*Sit thou on my Right Hand till I make thy Foes thy Footstool*: In the other Case it is, they are ministering Spirits sent out to execute Orders.

There is no Manner of Doubt that *Psalms* cx. is a Prophecy of the *Messiah*: But the Apostle's Argument is conclusive, whether it be understood in that Manner, or not. All that is necessary to be done, is, to prove the Psalm to be spoken concerning a *Son*, and this in such a Manner as will prove a Superiority and Dignity in that Relation above what is said concerning any *Servant*. For this being proved, the Conclusion drawn by the Apostle holds good, that greater heed is to be given to the *Son of God's* Institution, than ought to be given to the Word spoken by *Angels*.

Now, without entering into any Comment on this Psalm, the third Verse shews plainly enough that it concerns a *Son*. *Thy People shall be willing in the Day of thy Power; from the Dew of the Morning is the Dew of thy Birth*. The LXX render it, Ἐκ γαστρὸς πρὸ ἑωσφόρου ἐγέννησά σε. I begat thee from the Womb before the Morning

TEXT.

PARAPHRASE.

14. Are they not all ministring Spirits, sent forth to minister for them who shall be heirs of salvation?

Footstool? No, They are all no more than *Servants*, not *Sons*: They are all *serving* Spirits, under God's Command, executing *his* Pleasure as *he* gives them Commission; and they are sent forth even to *serve* those who are designed to enjoy the Inheritance promised to those who shall be the Heirs of Salvation.

CHAP.

I.

C H A P.

NOTES on the EPISTLE to the HEBREWS.

Morning Star. So the *Vulgate*, the *Ethiopic*, and *Arabic* Versions. The *Syriac*, *I begat thee a Son long ago*. But take the Passage to be as dark and obscure as any Place of Scripture whatever, yet whatever it means, it concerns a *Son*: and such a one as was to *rule* in the midst of his Enemies. *Vid. Introduction*. There is no Necessity to be more particular in this Place on this obscure Text, in order to justify the Apostle's Argument: Nor is it much to be wondred, that so great a Variety of Meanings have been thought of for a Place of so much Difficulty. Yet all agree thus far, That it concerns a *Son*; one that was to *rule over* his Enemies; one that was to be submitted to *very readily* by his own People. And as to the various Readings, whether it be עֲמֹךְ, or עֲמֹךְ, *Gnammea*, or *Gnimmea*, as the *Septuagint*, *i. e.* *Thy People*, or *With thee*: Or whether it be as the *LXX* and the other Versions ילדתיך, *jelidthea*, ἐγέννησα, *I begat thee*, or as in our present Copies, ילדתך, *jaldutheca*, *Thy Youth*, or *Birth*; yet still a *Son* is the Subject. *David* in Spirit, or by the Holy Ghost, spoke of this *Son* in high Language, calling him *his Lord*.

It may be farther objected against this, That the Son himself was *sent forth*, even to *minister to the Heirs of Salvation*, as much as the *Angels* were; that he *came into the World not to be ministered unto, but to minister to others*; and in consequence this Passage in no Case represents him as *superior*, but at most as *equal to Angels*. But then, the Fact was, It is the *Office* of the one; it is the *free Choice* of the other. It is *Duty* and *Station* in the one; it is *pure Condescension* in the other. And if the *Son* of his own Accord, of his own good Will, vouchsafed to become incarnate for our Sakes, the greater Thanks are due, and the greater Obligations are we under to obey him.

14. Are they not all ministring Spirits sent forth to minister for them who shall be Heirs of Salvation? Εἰς διακονίαν ἀποσελλόμενα διὰ τῶν μέλλοντος κληρονομήσιν σωτηρίαν. Angels are said to *do the Pleasure of God*; to *do his Commandments*, Psalm. ciii. 20, 21. to *camp round about them that fear God*, Psalm xxxiv. 7. to *stand before, to minister to, God*, Dan. vii. 10. By the Apostle here, they are said to be sent forth to minister for the Sake of them who shall obtain Salvation. They are not only not invested with extraordinary *Dominion over Men*, but they are sent to *serve* them, and to assist them in Cases of Difficulty and Distress. All which Differences betwixt the *Son of God* and *Angels*, shew us the great Regard that is to be paid to one that has so much greater Power, Dignity, and Dominion, above the other.

The:

NOTES on the EPISTLE to the HEBREWS.

CHAP. I. The Point in View of the Apostle was to prove a *greater Deference, a higher Regard*, to be due to what the *Son of God* had said, than to what Angels had said: And hence he was to induce the *Hebrews* to come in to the Institution of Christ, and not adhere to the Law of *Moses*. First then he observes that Christ was the *Son of God*; and that he is in Possession of *all Power*: and because *Angels* are allowed to be Beings superior to Man, and to be the Messengers of God, and to have in themselves greater Powers than we have, the Apostle argues, that the *Son of God* has greater Power than they have, as he has obtained a *more excellent Name* than they have. To prove, or shew the Force of this, he argues from the *Name of Son*, that he has more Authority than a *Servant* in the same Family: That throughout the Scriptures, *Sons* are never spoken of but in a different Manner from *Servants*: Nay, that when the Word *Son* is used but figuratively by God, yet a Difference is kept up, and even *Angels* are commanded to pay him a due Respect. Then he observes, that whatever *ministers* to his Will, or acts in *Obedience* to his Commands, must be *inferior*: and consequently *Angels* must be *inferior* to the *Son of God*. And so in another Instance, where Possession of Dominion, and a Kingdom are spoken of, it is a *Son*, not a *Servant*, that is to enjoy it: and particularly where the *Son of God* is spoken of as the *Maker of all Things*, he is treated as *Lord of all*, immutable, subject only to the Father; whereas Angels are no better than *ministering Spirits*; nay, sent forth to *minister* to Men who shall inherit Heaven.

Thus I think are these Citations to be understood: But when they are taken as Speeches or Sayings of *God* to Christ, or to *Angels*, it appears at first Sight a Difficulty to find out, *when, or how, or where*, the *Father* said such Things to the *Son*. The Passages in the Psalms have been deemed to be taken out of such as are looked upon to be *prophetical* of the *Messiah*. But then, no small Doubt has arisen about the Evidence for this; especially as it appears in some Cases, that some *Parts* of the Psalm *cannot* relate to the *Messiah*. It has been said indeed by some, that "the Psalmist probably sat down to describe *his own* Circumstances, and was all of a sudden directed by the Spirit to describe the *Messiah's* under the Figure of his, or with Allusion to his Circumstances, as they did some Way resemble each other: Thus the Spirit led him to use some Expressions, which according to the Letter did not suit his Circumstances." Others have made the Persons of or to whom the Citations originally did belong, to be *Types* of Christ. Others still, who not being able to find the *Messiah* spoken to, or even named expressly, in any Psalm, have thought that this whole Reasoning of the Apostle is a mere Argument *ad hominem*: That the *Jews* having a Notion among them that the *Messiah* was spoken of, *e. g.* in the second Psalm, the Apostle laid hold of their *Confession*, and argued upon their Principles only."

It must be owned on all Hands to be a great Difficulty, to account for the several Citations in this Chapter. Some Difficulties are easily removed by supposing the Word *Γεγραπ̃εν*, *Scripture*, to be the Nominative Case to the Verbs, *εἶπε, εἶπνε, λέγει*, *said, instead of he*. Other Difficulties are removed, by construing those Words, *said to Angels, said to the Son*, not as Words *spoken* to them, but as *spoken concerning* them. But still the great Difficulty remains, *viz.* How to prove the Words cited to relate to the *Messiah*, or *Son of God*. To remove this, it is supposed by some, that a Psalm *primarily* related to *David*, or *Solomon*; and then in a *sublimar*,

C H A P. II.

T E X T.

P A R A P H R A S E.

1. Therefore we ought to give the more earnest Heed to the Things which we have heard, lest at any Time we should let them slip.

2. For if the Word spoken by Angels was stedfast, and every

1. You see then what sort of Person, and how exalted and how great the *Son* of God is. And since he has condescended to declare the Will of God to us, surely we ought to give much the more Heed to those Things which we have heard, and not to let them slip out of our Minds, as if they did not deserve our Attention, or Regard.

2. For if when the Law was given by *Angels*, and Threats were denounced against Offenders, what *they* said was rigidly put in Execution, and every Transgression, and every Act of Disobedience, (even such seemingly trifling Crimes as *gathering a few Sticks on the Sabbath*) were punished with Death, *Num.*

xv.

N O T E S on the EPISTLE to the HEBREWS.

sublimier, or *more eminent* Sense, it related to the *Messiah*; and thus *both* were intended at the same Time in the same Words. But then this creates a Difficulty as great as what it designed to remove: For Words which are said to mean *two* Persons at the same Time, may as well mean *two and twenty*: And no one can say *who* in particular is intended, unless it had been said at first, that *two*, and only *two*, Persons were designed; which I apprehend is never said. And besides, it introduces such an *Ambiguity*, such an *Uncertainty*, into the sacred Writings, as no Books of even human Composition are liable to. How far these and such like Difficulties are removed, by what has been before suggested, I submit to the Reader's Judgment.

CHAP. ii. ver. 1. *Lest at any Time we should let them slip.* Παρεργυόμεν. Marg. *Run out as leaking Vessels.* The like Manner of Expression occurs in profane Writers. *Rimarum plenus sum, hac atque illac perfluo*, Terent. Eunuc. Act i. Sc. 2. And again, in the same Scene, *effluet*. Here the Word means, that we should not let what we have heard, *slip by us*, or *run out of us*, through any Negligence or Carelessness. The Figure is taken from Water, which easily flows by one, if it be not stoppt, and by that Means kept.

2. *For if the Word spoken by Angels was stedfast.* So St Stephen, Acts vii. 53. *Who have received the Law by the Disposition of Angels.* St Paul says, *It was ordained*

PARAPHRASE.

TEXT.

CHAP.
II.

xv. 35. Nay, if such less powerful or less exalted Beings declared, that none of that People that came out of *Egypt* should enter *Canaan*, and their Denunciation was so fixed and stedfast, that not a Word failed,

Transgression and Disobedience received a just Recompence of Reward;

NOTES on the EPISTLE to the HEBREWS.

dained by Angels in the Hand of a Mediator, Gal. iii. 19. And so here, the Law of *Moses* is called, *The Word spoken by Angels*. The Argument here urged, is taken from the Dignity and Superiority of the Person speaking to us: and the Consequence from what the Apostle says, is very natural and obvious, that the *same* Person who gave the Law did not give the Gospel. Now it seems to be as universally received a Notion as any, among the antient Christian Writers, that the *Son of God* was the *Angel of the Covenant*; was the Angel that appeared to *Abraham*, and to *Moses*, and to others: And if he gave the Law, then he was the *same* Person that spoke to the *Jews*; and consequently there is no superior Dignity in him that spoke to us, above him that spoke to *them*. In fact, it is no where said in the Books of *Moses* expressly, that the Law was given by *Angels*; but it seems to have been a traditional Account, as there was of several other Things, which the Apostle elsewhere mentions, *vid. chap. ix. 19.* Mr *Mede* conjectures with great Probability, that the "Notion of the *Jewish* Doctors, followed by St *Stephen* and the Apostle [—That the Law was given by Angels—] had its beginning from a Passage in *Deuteronomy*, chap. xxxiii. 2. *The Lord came from Sinai unto them, and rose up from Seir unto them; He shined forth from Mount Paran; He came with his Holy Ten Thousands; from his Right Hand went a fiery Law for them.*" *Mede's Works*, p. 344. If the Law then was given by the Means of *Angels* to *Moses*, but what was delivered to us was given by the *Son* himself immediately; if in the one Case He made use of his *Ministers* to give his Commands, in the other He acts himself in Person, the Argument of the Apostle is strictly just, that we ought to give the greater Heed to to what is delivered by the greatest Personage.

Was fixed. בלתי־שׁוֹב. The Threats denounced in the Law, were all put in Execution exactly and rigidly. The Apostle alludes to what passed in the *Wilderness only*, and not to what was done afterwards, when they were in quiet Possession of the Land of *Canaan*. Thus, when the People murmured at the Report of the Strength of the People of *Canaan*, and wanted to return to *Egypt*, Numb. xiv. 4. they were threatened, *after the Number of the Days in which ye searched the Land, even Forty Days, each Day for a Year, shall ye bear your Iniquities, even Forty Years, and ye shall know my Breach of Promise.* The LXX render this, καὶ γνώσεσθε ὅτι συμὸν ἔργον μου. *Ye shall know the Wrath of my Anger.* In the Original it is תְּנוּאֹתַי, *Tenuathi, My Vengeance, Ullionem meam*, as St *Jerom.* [It cannot be, *my Breach of Promise*; for God is not a Man that he should lie, nor the Son of Man that he should deceive: But it is, my Refusal to hearken to you; my Disallowance of your Doings. In this Sense is the Verb יָנִי, *jani*, and בָּנִי, *beni*, used, Numb.

TEXT.

PARAPHRASE.

3. How shall we escape if we neglect so great Salvation, which at the first began to be spoken by the Lord,

3. How shall we hope to escape, if we neglect the Salvation offered to us by so much a *Superior* Being? A Salvation! not like that out of *Egypt*, but of a quite different Kind,

CHAP.
II.

an

NOTES on the EPISTLE to the HEBREWS.

Numb. xxx. 5. 8. 11.] *Moses* goes on, *The Lord hath said, I will surely do it to all this evil Congregation, that are gathered together against me; in this Wilderness they shall be consumed, and there shall they die, Numb. xiv. 34, 35.* See how exactly and strictly this Threat was put in Execution, *Numb. xxvi. 64, 65.*—Among these there was not a Man of them whom *Moses* and *Aaron* the Priest numbred, when they numbred the Children of *Israel* in the Wilderness of *Sinai*. For the Lord had said of them, *They shall surely die in the Wilderness; and there was not left a Man of them.* And indeed, whatever was enjoined under a Penalty, however slight the Act might seem, was rigidly put in Execution. Thus, e. g. *Six Days shall Work be done, but on the Seventh Day there shall be to you an Holyday, a Sabbath of Rest to the Lord: Whosoever doth Work therein shall be put to Death, Exod. xxxv. 2.* You shall keep the Sabbath therefore, for it is Holy unto you: Every one that defileth it, shall surely be put to Death; for whosoever doth any Work therein, That Soul shall be cut off from among his People, *Exod. xxxi. 14.* Accordingly, when a Man was found, that gathered Sticks upon the Sabbath-Day, the Execution of the Penalty for doing Work on the Sabbath-Day, was so rigorously observed, that he was ordered to be stoned, and all the Congregation brought him without the Camp, and stoned him with Stones, and he died, as the Lord commanded *Moses, Numb. xv. 32—36.* Whilst the Children of *Israel* were in the Wilderness, the Law was fixed, and rigidly executed: But afterwards there seems to have been a great Relaxation under their Judges and their Kings.

3. *How shall we escape if we neglect so great Salvation.* *Ἡλικαύτης ἀμελήσαντες σωτηρίας.* We *Jews*, who if we neglect the Offer made by *Christ*, must continue still under the Law, and in course under the Curse denounced against such as continue not in all Things which are written in the Book of the Law to do them, *vid. Gal. iii. 10. v. 2, 3, 4.* The *Jews* had no Reason to imagine, that God would remit the Punishments threatened in the Law, if they resolved to adhere to the Law, and would not embrace the Condition of Faith offered to them: For the Law had never been repealed, but continued in it's original Force; nor would *Desuetude* make it of no Force, if the Law-Maker would put it into Execution.

Which at first began to be spoken by the Lord. *Ἦτις ἀρχὴν λαβῶσα λαλεῖσθαι διὰ τοῦ Κυρίου.* Our Lord himself preached only to the *Jews*: And when first he sent forth his Twelve Apostles, his Commission was, *Go not into the Way of the Gentiles; and into any City of the Samaritans enter ye not, but go ye rather to the lost Sheep of the House of Israel, Matt. x. 5, 6.* Nor was there any preaching to any but *Hebrews*, notwithstanding the Power given to go and teach all Nations, till several Years after our Lord's Death. *St Peter* began with preaching the Gospel to the Men of *Judea*, and

PARAPHRASE.

TEXT.

CHAP.

II.

an *eternal Salvation*, an *Heritage* or Possession in Heaven! A Salvation! which having been at first preached to the *Jews* by the Son of God himself, has been consistently and uniformly confirmed by them that heard him, *even to this Day*;

and was confirmed to us by them that heard him;

4. God himself jointly attesting the Truth of what he said, by enabling *him*, and, after his Death, his *Disciples*, to work Signs and Wonders;

4 God also bearing them Witness, both with Signs and Wonders, and with divers Miracles and

NOTES on the EPISTLE to the HEBREWS.

and all that dwelt at Jerusalem, Acts ii. 14. It was full seven Years after, that he opened the Gospel to the *devout Gentiles*, Acts x. And Four Years more passed before St Paul turned to the idolatrous Gentiles, Acts xiii. 46.

Was confirmed to us by them that heard him. Ὑπὸ τῶν ἀκούσαντων εἰς ἡμᾶς ἐβεβαιώθη. Was confirmed, not to St Paul, but to us *Hebrews*. So Dr Whitby. The Fact was, all the Apostles preached to the *Hebrews*, and to them alone for several Years: And during those Years the Gospel was confirmed by Signs and Wonders among them. But the Words, εἰς ἡμᾶς, signify properly, to our Times, to the Times in which the Apostle lived; and the true Sense is, They that heard Christ himself preaching, have continued confirming the Truth of what he preached to us *Hebrews*, even to this Time, having the Gifts of the Holy Ghost, various in their Kinds, as God has been pleased to grant them to them. It would have been, not εἰς ἡμᾶς, but ἡμῶν, had the Author of this Epistle intended to say, that he himself learned the Gospel from those that had heard Christ: Nor would St Paul have said, that the Gospel was confirmed to him by them that had heard Christ, since elsewhere he declares, that he had it not of Men, neither by Man, but by Jesus Christ, Gal. i. 1.

Supposing now St Paul to have wrote this Epistle, A. D. 67. He then says, that those who had heard Christ, continued uniformly and constantly to attest what he had said, from that Time to this, i. e. for upwards of Thirty Years. They that from this Expression would argue, that St Paul was not the Author of this Epistle, mistake the Meaning of the Phrase here used; which does not relate to the Person writing, but to the Time when he wrote. They that heard Christ himself, had confirmed even to this Time, steadily and consistently, what they heard from our Lord himself.

4. God also bearing them witness, both with Signs and Wonders, and with divers Miracles, and Gifts of the Holy Ghost. The Doctrine of our Lord has been steadily declared by them that heard Christ, even to this Day; and God has joined his Testimony to theirs, by enabling them to work Signs and Wonders; and by imparting, as he thought proper, the respective Gifts of the Holy Ghost.

The

TEXT.

PARAPHRASE.

Gifts of the Holy Ghost according to his own Will.

Wonders; giving them different Gifts and Distributions of the Holy Ghost; dispensing them, as he thought most proper, for the Benefit of the Gospel.

CHAP.
II.

The Gifts. Μίσημοις. The Distributions, or Divisions. *Vid.* 1 Cor. xii. 4—11.

S E C T. II.

C H A P. II. 5—18.

C O N T E N T S.

HERE our Author resumes what he had been proving in the former Section, that Christ was *superior* to *Angels*, from which he had made a short practical Digression: And he answers an obvious Objection, How Could *Christ* be *superior* to *Angels*, when he was a mere *Man*? Here he assigns several Reasons, why Christ *took Flesh*, and shews that he was *Man* for a *little Time* only, the better to bring about what he came into the World to do.

TEXT.

PARAPHRASE.

5. FOR unto the Angels hath he not put in Subjection the World to come, whereof we speak.

5. ANGELS as I told you are only *ministring* Spirits; and though the *Law* was given by them, yet in the present Dispensation they have nothing to do. For it is the *Son of God*, the appointed Heir of all Things, who has the Dominion over, and the Direction of, the present Dispensation; and who is the Giver of that Salvation of which we speak, and not Angels, to whom we are not subjected.

6, 7, 8.

NOTES on the EPISTLE to the HEBREWS.

5. *The World to come.* Τὴν οἰκουμένην ἢ μέλλουσαν. The Messiah was prophesied of as πατήρ ὁ μέλλοντος αἰῶνος, the Father of the Age to come, Isa. ix. 6. So the Alexandrians

PARAPHRASE.

TEXT.

CHAP.
II.

6, 7, 8. Nor think it strange that a *Man* should be vested with such extraordinary Power. For as the *Psalmist* says, of *Man* in general,

6, 7. But one in a certain Place testified,

NOTES on the EPISTLE to the HEBREWS.

Alexandrian Copy. There is certainly a great Variety of Readings of the LXX in this Place. The *Vatican* has it thus, His Name shall be called Μεγάλυς βαλῆς ἀγγελοῦ. ἄξω γὰρ εἰρήνην ἐπὶ τὰς ἀρχοντας καὶ ὑγίαν αὐτῶ. The *Alexandrian* reads thus, ἀγγελοῦ, σὺμβαλοῦ ἰσχυροῦ, ἐξουσιαστικῆς, ἀρχων εἰρήνης, πατὴρ ἢ μέλλοντος αἰῶνος. ἔγω γὰρ ἄξω ἐπὶ τὰς ἀρχοντας εἰρήνην καὶ ὑγίαν αὐτῶ. We render it, *Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.* The *Hebrew Text* is, פֶּלֶא יַעֲקֹב אֱלֹהֵינוּ אֲבִי נִבְרָר עַד שָׁר שְׁלוֹם, *Pele, Iognets, el, Gibbor, Abi, Gnad, Sar Salom*, which may be rendred; either as we have done it; or, by putting a Comma betwixt each of the Words, as the *Vulgate* and LXX have rendred it, it will be, *He shall be called, Wonderful, Counsellor, Powerful,* [the *Alexandrian Copy* omits the Word Θεοῦ, *God*] *the Father of the Age, the Prince of Peace.* But what then shall we do with those Words of the LXX, ἄξω γὰρ εἰρήνην ἐπὶ τὰς ἀρχοντας? If we may here allow a various Reading, arising from an Alteration in two or three similar Letters, I doubt not, but that in some Copy of the LXX, had it, אֲבִי עַל שָׁרֵי שְׁלוֹם, *Abi Gnal Sari Salom.* The first Word is the same; in the second, a Lamed for a Daleth, and the third, a Plural for a Singular, makes the Sense as the LXX have it, and shews, that it is either a Version of a different Copy, or a various Reading, and at length, both are taken into the Text.

Christ then being *the Father of the Age*, or *Father of the future Age*, the Apostle tells us, that God had not put the *World to come*, i. e. the Age of the Messiah, comprehending the present State of his Kingdom, and the μετὰ ποσειδιαν, the *Time of Recompence of Reward*, the Inheritance promised by God, and of which we have Assurance given by Christ,—These Things are not put under the διαταγήν, the *Disposition of Angels*, but under the Direction and Dominion of the Son himself.

6. But one in a certain Place testifieth. The Passage is cited from *Psalms* viii. And it is applied to our Saviour to whom the *World to come* was subjected; and who was to reign till all Things were put under his Feet, 1 *Cor.* xv. 25—27. The Apostle argues thus. All Things upon Earth were subjected unto Man, in virtue of the Grant made at the Beginning, when God said, *Be fruitful, and multiply and replenish the Earth, and subdue it, and have Dominion over the Fish of the Sea, and over the Fowls of the Air, and over every living Thing that moveth upon Earth,* Gen. i. 6. The *Psalmist*, commenting as it were upon this Grant, says, *Thou madest him to have Dominion over the Works of thy Hands, thou hast put all Things under his Feet.* The *Psalmist* here extends this *Grant of Dominion* further than the original Words implied; for the *Dominion over the Works of God's Hand*, is much more than the *Dominion over the Things of the Earth.* But if you take in *Jesus Christ* the Son of

TEXT.

PARAPHRASE.

saying, What is Man that thou art mindful of him? or the Son of Man that thou visitest him? Thou madest him a little lower than the Angels, thou crownedst him with Glory and Honour, and didst set him over the Works of thy Hands.

8 Thou hast put all Things in Subjection under his Feet.

For in that he put all in Subjection under him. he left nothing that is not put under him. But now we see not yet all Things put under him.

9. But we see Jesus, who was made a little lower than the Angels,

CHAP. II.
 ral, that he is *Lord of all* the Creation; that low, and mean, and helpless, in Ten Thousand Instances, as he seems to be, yet *all Things* are in general subject to him: This I say is now literally and eminently true in the Case of *Jesus Christ*. *What is Man*, says the Psalmist, *that thou art mindful of him? or the Son of Man that thou visitest him? Thou madest him lower than Angels*, and yet thou hast given him *great Glory*, in that thou hast made him have Dominion over the Works of thy Hands. But then, when the Psalmist said, That God had put all Things *in Subjection under him*—it is plain these Words are not to be taken too rigidly; for *the Moon and the Stars* and many other Things, *the Works of God's Hands*, are not in Subjection to *Man*. You are not therefore to understand these Words absolutely and strictly of Man in general, notwithstanding what is here said.

9. But we see how all this is literally verified in *Jesus*, who by becoming *Man*, that he might suffer Death, was for a short Time made lower and meaner than Angels: And

NOTES on the EPISTLE to the HEBREWS.

of God, who was made *Man*, and consider the Power granted to him, not only in Earth, but in Heaven too, what the Psalmist said of *Man* is literally true, *Thou hast put all Things under his Feet*.

9. *A little lower than the Angels*. *Βεχχούτι*. This may signify either *Littleness* of the Thing, or *Shortness* of the Time. And in both these Respects Christ was, whilst he was on Earth, inferior to the Angels. The Psalmist speaks of *Man's* being inferior to Angels; as certainly *Man* is a Creature of a lower Rank or Class than Angels are: And whilst our Saviour was incarnate, he was so much inferior to them, that they were sent to strengthen him. But then Christ was inferior to them only for a short Time, during only his *incarnate State*. He had a Glory with his Father,
 of

PARAPHRASE.

TEXT.

CHAP.
II.

And because he suffered Death, he was crowned with Glory and Honour, and obtained *all Power in Heaven and Earth*. He was made *Man*, I say, and thus, for a *short Time*, *lower than the Angels*, that by the Grace of God, and to shew his Kindness for us, he might taste Death for every Man.

for the suffering of Death crowned with Glory and Honour, that he by the Grace of God should taste Death for every Man.

10. For

NOTES on the EPISTLE to the HEBREWS.

of which he emptied himself, to become *Man*: And then, as the Reward of his Sufferings, he received his Kingdom, all Things being subject to him. So that it was properly *a little while*, or for *some short Time*, that he was as other Men are, made lower than the Angels, *Vid. John xvii. 5. Phil. ii. 6—10. Heb. xii. 2.*

By the Grace of God, for all should taste Death. "Ὅπως χάριτι Θεῷ ὑπὲρ πάντος γεύσεται θανάτου. As the Words lie, they may be rendered, *By the Grace of God for all, he might taste Death*: Or, as in our Version, *By the Grace of God, he should taste Death for all*. But as the Form of Expression, *χάριτι Θεῷ ὑπὲρ πάντος*, *The Grace of God for all*, is not elsewhere used, it may be more proper to join the Words—*for every Man*—or, *for all*, to what follows, as in our Translation.

This Verse was read very differently in some Copies, as early as *Origen's Days*; some then reading it *χωρὶς Θεῷ*; whilst others read it, as all our present Copies do, *χάριτι Θεῷ*. *Origen* seems to approve, at least not to disapprove the Reading *χωρὶς Θεῷ*. *Μέγας ἐστὶν ἀρχιερεὺς ἢ ὑπὲρ ἀνθρώπων μόνον, ἀλλὰ καὶ πάντος λογικῆς, ἢ ἰσαξυσίαν προσενεχθείσαν ἑαυτὸν ἀνενεγκῶν* *χωρὶς γὰρ Θεῷ ὑπὲρ πάντος ἐγεύσατο θανάτου, ὅπερ ἐν τοῖσι κείται ἢ πρὸς Ἑβραίων ἀντιγράφουσιν* *χάριτι Θεῷ*. *Christ is a Great High Priest, having offered himself a Sacrifice, not for Men alone, but for every rational Being; for except God he tasted Death for every one; [or] as it is in some Copies of the Epistle to the Hebrews, by the Grace of God.* He goes on, *εἴτε ἢ χωρὶς Θεῷ ὑπὲρ πάντος ἐγεύσατο θανάτου, ἢ μόνον ὑπὲρ ἀνθρώπων ἀπέθανεν, ἀλλὰ καὶ ὑπὲρ ἡ λοιπῶν λογικῶν*. *Εἴτε χάριτι Θεῷ ἐγεύσατο ἢ ὑπὲρ πάντος θανάτου, ὑπὲρ πάντων χωρὶς Θεῷ ἀπέθανεν* *χάριτι γὰρ Θεῷ ὑπὲρ πάντος ἐγεύσατο θανάτου*. *Whether it be, that he tasted Death for every one except God, he died not only for Men, but for the rest of rational Beings; or it be, by the Grace of God he tasted Death for every one, He died for all except God, for by the Grace of God he tasted Death for every one.* *Orig. Com. in John, p. 38.* And so again, in another Place, he says, *συγχρησεται τῷ, ὅπως χάριτι, ἢ χωρὶς Θεῷ ὑπὲρ πάντος γεύσεται θανάτου*. He will make use of this Testimony, *That by the Grace of God, or, except God, he might die for all*, *ibid. p. 362.* When in after Times, *Nestorianism* was condemned, that old Reading, *χωρὶς Θεῷ*, was represented as a Corruption then newly made by the *Nestorians*: And it served the Turn of Party and Faction: But the Injustice of the Charge is evident, since it appears to have been a Reading before *Origen's Days*, and, in consequence, long before *Nestorius* was born.

But,

TEXT.

PARAPHRASE.

10. For it became him, for whom are all Things, and by whom are all Things, in bringing many Sons unto Glory, to make the Captain of their Salvation

10. For it was very fit and right for God, CHAP. II.
(for whom are all Things, and by whose good Will and Pleasure were all Things) in the Execution of his Design to bring many, whom he deems his *Sons*, to Glory, not only to make his only begotten Son a *Man*, but to make

NOTES on the EPISTLE to the HEBREWS.

But the true Reading being, *χαρίτι*, by the Grace of God, the Meaning of the Apostle is, “We see *Jesus*, who was made for some little Time lower than the “Angels, that he might by the Grace of God taste Death for all [both Jew and “Gentile],—We see him for his suffering of Death crowned with Glory and Honour.” To *taste Death*, is to dye; and to *taste Death for all*, or *every Man*, is to die for the Benefit of all Mankind. Now our Lord condescended to taste Death for all; and the Grace and Kindness of God was by that Means displayed to Mankind in a most extraordinary Manner; as the Apostle explains it in the following Verses.

10. *It became him for whom are all Things, and by whom are all Things.* Δι’ ὃν τὰ πάντα, καὶ δι’ ὃ τὰ πάντα. The Rule of the Greek Grammarians is, that when *διὰ* is used with an Accusative Case, it implies the Cause; when with a Genitive Case, it signifies the Instrument, or Means by which a Thing is done. If so, the Person of the Father is here to be understood, For whom as the final Cause, and to whose Glory all Things were made; and by whom, as the chief Agent, all Things were made. It was very fit and right for the God and Father of all thus to act. *Vid. Rom. xi. 36.*

In bringing many Sons to Glory. Πολλὰς υἱὰς εἰς δόξαν ἀγαγόντα. It is not God that is here said to be bringing many Sons unto Glory; for then it would have been in natural Construction, ἀγαγόντι, not ἀγαγόντα; but it is the Captain of their Salvation who was to bring many Sons unto Glory. The Sense of the Place is, It became the Goodness and the Wisdom of God to make his Son who was to bring many Sons unto Glory—Sons who were to go through many Sufferings in this Life—to make his Son, I say, an Example to them to bear Sufferings, to encourage them to persevere steady and unmoveable, till they obtained the Reward of their Sufferings.

To make the Captain of their Salvation. Τὸν ἀρχηγὸν τῆ σωτηρίας αὐτῶν. So *Acts* iii. 15. Christ is called ἀρχηγὸν τῆ ζωῆς, The Prince of Life; and again, *Acts* v. 31. ἀρχηγὸν καὶ σωτῆρα, a Prince and Saviour, which may help us to understand this Place, where he is called, The Captain of our Salvation. In this Epistle, chap. xii. 2. our Saviour is styled, ἀρχηγὸν καὶ τελειωτὴν τῆ πίστεως, which we translate, not exactly, The Author and Finisher of our Faith, *vid. loc.* Here it signifies, The great Leader on of the Sons of God to Salvation. Where this Word is spoken of Persons, singly, it means, Leader on of others: Where Things are mentioned, it signifies, Leader to.

PARAPHRASE.

TEXT.

CHAP. II. make him go through Pains and Sufferings, perfect through Sufferings. and thus to attain to the highest Perfection, that he might the better bring all his Sons to Perfection, through those Evils which they were most likely to meet with in this World, in the Pursuit of their greatest Happiness.

11, 12, 13. Nor must you imagine that going through Sufferings is inconsistent with being the Sons of God; for Christ, who hath called all to a Life of Holiness, separating such as believe in him from the rest of the World, and they that are so called and separated, are all the Sons of God: And therefore are in great Propriety

11. For both he that sanctifieth, and they who are sanctified, are all of one; for which Cause he is not ashamed to call them Brethren,

NOTES on the EPISTLE to the HEBREWS.

Make perfect through Sufferings. Τελεῶσαι διὰ παθημάτων. The natural and original Meaning of the Word τελεῶσαι, is to bring to an End, to finish, to perfect. As a State of Glory and Honour is the Thing designed for such as are faithful to the Covenant; and as Christ himself received a Kingdom, and sat down on the Throne of God—The Possession of this was the Perfection of our Leader; and the Possession of that glorious Inheritance is the Perfection of us. To make perfect, is to bring to the End for which any Person or Thing is designed. Now the Design of God being to bring many Sons unto Glory, he determined that Jesus who was to be their Guide and Leader on, should pass through a State of Sufferings, just as the Sons of God were to do in this World, and so to be made perfect, or brought to Perfection. Christ therefore being brought to his Glory, is said, τελεῶς, To be perfected. Thus, Luke xiii. 32. I do Cures to Day and to Morrow, and the third Day I shall be perfected, τελεῶμαι, i. e. brought to that State, which is the End for which I am designed.

11. For he that sanctifieth. Ὅτις ὁ ἁγιάζων. Christ is said to sanctify the Sons of God: And they are sanctified, by being called to be holy, separate from the World, and made the peculiar People of God. The Persons so separated from the World to God, are called ἅγιοι, Saints. Our Saviour then, and all that are the Sons of God, are all of one Father; and being all designed for Perfection, they must not despond through any Afflictions they may meet with in this Life; but they must consider and remember that their Leader suffered as well as they. He that sanctifieth, is he that puts Persons into a separate State from others in respect to God; and they that are sanctified, ought to live up to the Relation they stand in to God.

TEXT.

PARAPHRASE.

12. Saying, I will declare thy Name unto my Brethren, in the midst of the Church will I sing Praise unto thee.

13. And again, I will put my Trust in him; and again, Behold, I, and the Children which God hath given me.

Propriety called *Brethren*. And so are they called and deemed in Scripture. *David* says, *I will declare thy Name unto my Brethren, in the midst of the Congregation will I praise thee*, Psalm xxii. 22. You see that all such as *fear God* are thus considered by him as *Brethren*: Again it is said, *I will put my Trust in him*, 2 Sam. xxii. 3. Psalm xviii. 2. Isaiah viii. 17. And again, *Behold I and the Children which the Lord hath given me*, &c. *David* himself is not ashamed to call all those that *fear God* his *Brethren*: So are all who *trust in God* called, whatever Distresses or Afflictions they may be under: And so are those *Children whom God had given* the Prophet for Signs and Wonders in Israel, from the Lord of Hosts which dwelleth in Mount Sion. Now if these are all of one, derived from the One God, and are to partake of the Inheritance designed for them, and yet are liable to Sufferings and Death, it was fit that Christ, the Captain of their Salvation, should go through the Suffering of even *Death*, in order to attain Glory and Honour, the better to lead them on through Sufferings.

14. But

NOTES on the EPISTLE to the HEBREWS.

12. *I will declare*. Ἀπαγγεῖλω. According to the LXX, it is ἀνγγίσσωμαι. Psalm xxii. 22.

13. *I will put my Trust*. Ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ. It is a great Question, from whence these Words are taken. Some suppose, from Psalm xviii. 2. But there the Words are in our present Copies, ἐλπὶς ἐπ' αὐτὸν, which differ sufficiently in Sound, though in Sense the same. Others therefore refer it to 2 Sam. xxii. 3. where the same Psalm of *David* is related, and where instead of ἐλπὶς ἐπ' αὐτὸν, it is πεποιθὼς ἔσομαι ἐπ' αὐτῷ, which are the Words of the Apostle, though not in the same Order. Others therefore conceive the Reference to be to Isaiah, chap. viii. 17. where the Words, and the Order of them are the same, as in 2 Sam. xxii. 3.

The Reason why it is rather supposed to be taken from *Isaiah* is, because the next

NOTES on the EPISTLE to the HEBREWS.

CHAP. Citation of the Apostle is taken from the very next Words in the Prophet, *Behold I*
 II *and the Children which God has given me*, Isa. viii. 18.

But the great Difficulty is to shew the Pertinence of these Citations; for they seem at first View to have but little Relation to the Matter they are cited for. But let us keep in Sight what the Apostle is proving, viz. that *Jesus*, and *many Sons*, the *Sanctifier*, and the *sanctified*, are all of *one Father*; and consequently are very justly called *Brethren*; and, as *Brethren*, all good Men may be without Injustice treated alike; and all are, in fact, to go through a State of Sufferings alike; and that Christ was no more to be exempted from them than they were. The Point then to be proved is, that all good Men, from the highest to the lowest, are *Brethren*; and that God makes no Distinction betwixt them. The Evidence for this is, that the Scriptures call them so: So did that Great King *David*; and so did *Isaiah* the Prophet. *David* did so expressly, *Psalms* xxii. where speaking of the Affliction of the Afflicted, and observing that they were *not despised by God*, ver. 24, and of himself as in Danger of the *Lion's Mouth*, He says, *I will declare thy Name unto my Brethren, in the midst of the Congregation will I praise thee*, ver. 22. Kings therefore and People, from the highest to the meanest, suffer *Affliction*, and must go through the Evils of Life, and therefore they are called *Brethren*. And so in the other Passages here cited: God in his Providence orders Things in such a Manner, that every one ought to place his Trust and Confidence in him, and must go through what he thinks fit to lay upon him; no matter whether it be by undergoing Good or Evil here on Earth. *Isaiah* therefore says, *I will put my Trust in him*; and again, *I and the Children which the Lord hath given me, are for Signs and Wonders in Israel from the Lord of Hosts*. They were all under great Afflictions, as much as if the one had not been a Prophet, or the other, Children of so great a Prophet, and yet they placed their Trust in God. It is an equal uniform Dependence upon God, the common Father of all, which makes all to be deemed his *Sons*: And so did *David*, great a King as he was; and so did the Prophet *Isaiah*, eminent as he was, declare to all the World.

Who then was it that was not ashamed to call the *Afflicted, Brethren*? Who was the *He* referred to by the Apostle? Not *Christ*; for *Christ* did not speak the Words quoted, but *David* and *Isaiah*. If any one imagines Christ to be the Nominative Case to *ἐπαισχύνεται*, is *ashamed*, he must prove not only *Psalms* xxii to be spoken by *Christ*, but likewise that *he* spoke what *Isaiah* said concerning himself and his Children. Had it been said that the Holy Ghost had made use of such or such Words, there had been no Difficulty in the Matter. But to say that *Christ* said what *David* and *Isaiah* said, will require a Proof that is clear and strong.

Were it in any other Author, no Question would ever have been made about the Person who said such a Thing, when a Passage is plainly cited from him. And when in the Sacred Writings, former Authors are appealed to by later Writers, the Question can only be, what it is they are cited for; and what the Citation is brought to prove. What now are these three Citations made for? Is it not to prove, that God, by making his Son go through the Sufferings of Death, acted as *became* him; and that all who are *sanctified*, are in like Manner to go through Sufferings and Death; and that such as suffer are all of *one Father*; and in consequence are *Brethren*? Now, that *David*, so great a King as he was, called those who were in *Affliction, Brethren*; and

TEXT.

PARAPHRASE.

14. Forasmuch then as the Children are Partakers of Flesh and Blood, he also himself likewise took Part of the same: That through Death he might destroy him that had the Power of Death, that is, the Devil;

14. But there is another good Reason for the Sufferings of Christ. The Children of God are all Partakers of *Flesh and Blood*, and thereby liable to Sufferings and Death: Christ therefore in like Manner partook of the same Things, that through *Death*, or by Means of *dying*, he might demolish him that had brought Death into the World, and exercised a Sort of Dominion over Man, by making him subject to Death: *i. e.* the Devil. Now Christ does this, by raising his *Brethren* to Life, and by giving them Life eternal;

CHAP.
II.

15. And

NOTES on the EPISTLE to the HEBREWS.

and that the Prophet *Isaiah*, who together with his Children were set for Signs to the House of *Israel*, and were *afflicted* and *distressed*, and yet well approved by God, is plain: And the Citations prove this. And as to the Language itself, the Words in the Original are, δι' ἣν αἰτίαν ἐκ ἐπαισχύνεται ἀδελφὸς αὐτὸς καλεῖν λόγον: Which may well be construed Thus, *For which Cause*, he that said, *I will declare thy Name to my Brethren*, &c; and, he that said, *I will put my Trust in him*; and again, *I and the Children*, &c. is not ashamed to call them, *Brethren*. And thus the Connexion and the Citations are just. The Apostle uses the very same Manner of speaking, chap. x. 5. They who think *Psalms* xxii. all belongs to the *Messiah*, or was spoken by him, or made concerning him, do it chiefly to account for the Citations taken from thence: But without sufficient Reason; and much less can it be proved, that what *Isaiah* speaks concerning himself and his Children, belongs to the *Messiah*, and the Disciples which he should make.

14. Forasmuch then, as the Children are Partakers of Flesh and Blood. Ταῖς παῖσιν κακοινούνῃσι. The Apostle calls them all, *παῖς*, *Children*, that being the Word in the Passage cited from *Isaiah*. This then is the Inference made from what he had said;—Since the Persons to be saved were all made of *Flesh and Blood*, it was right that Christ should partake of *Flesh and Blood*, that he, through suffering of Death, might put an End to him and to his Reign who had brought Death into the World, and continued to exercise that Power.

Destroy. Καταργήσῃ. *The last Enemy that shall be destroyed*, καταργεῖται, is Death, 1 Cor. xv. 26. So again, *Who hath abolished*, καταργήσαντος, *destroyed*, Death, 2 Tim. i. 10, *i. e.* hath rendered it's Power vain and ineffectual. Christ took Part of *Flesh and Blood*, that by suffering Death, he might shew the Power of Death to be nothing, *i. e.* not to be regarded by Man, since they were through him to live again, and indeed to live for ever. It was necessary therefore that Christ:

PARAPHRASE.

TEXT.

CHAP.
II.

15. And thus he effectually frees them, (who by being all their Life long in fear of Death, were in a constant Slavery to their Fears and Apprehensions) he frees them from the Fear of Death, by shewing himself alive after his Death, and by promising all others a like Resurrection.

16. Now as his grand Design was to free Men from the Fear of Death, he did not lay hold of, or attempt to help Angels, but only all Believers in him, all that were of the Seed of faithful Abraham, those he helped.

17. From

15. And deliver them who through Fear of Death were all their Life-Time subject to Bondage.

16. For verily, he took not on him the Nature of Angels; but he took on him the Seed of Abraham.

NOTES on the EPISTLE to the HEBREWS.

Christ should die, that all who believe in him might see a Resurrection from the Dead, and thence derive a Conviction of Mind, a Fulness of Faith, which might carry them through this Life with Steadiness and Firmness, and make them hold out to the End.

15. And deliver them, who—were subject to Bondage, i. e. were under a slavish Fear of Death. A continual Apprehension of being for ever under the Dominion of Death, is the Bondage or Slavery here mentioned. Now our Saviour bringing Life and Immortality to the Light, or enlightning those Doctrines, 2 Tim. i. 10. he having given Assurance of eternal Life, which God, that cannot lye, promised before the World began, Tit. i. 2. set all Men at Liberty from such slavish Fears.

16. He took not on him the Nature of Angels. Οὐ γὰρ ἀγγέλων ἐπιλαμβάνεται. He did not lay hold of Angels to help them. So Heb. viii. 9. In the Day that I took them by the Hand to lead them out of the Land of Egypt. Ἐν ἡμέρᾳ ἐπιλαβομένου με τὸ χειρὸς αὐτῶν. Nature is too hard a Word to supply in this Place, nor indeed does it suit it. For, what the Apostle is here proving, is, that Christ ought to go through Afflictions and Death: But Angels not being subject to these, Christ did and suffered that which suited the End he had in view. For verily he did not lay hold of Angels to help them; but only such Creatures as were liable to Sufferings and Death in this World.

But he took on him the Seed of Abraham. Ἀλλὰ σπέρμα Ἰσραὴλ ἐπιλαμβάνεται. But he laid hold to help the Seed of Abraham. Here it may be asked, why the Apostle should say, that Christ came to help the Seed of Abraham, and not the Seed of Adam? The Reason is, He was writing to Persons zealous of the Law, and who could not bear the Notion of the Gentiles being admitted to equal Privileges with themselves. Under therefore the Words, The Seed of Abraham, which in St Paul's Language implied all that were of Faith, be they of what Nation soever, he artfully, and

TEXT.

PARAPHRASE.

17. Wherefore in all Things it behoved him to be made like unto his Brethren; that he might be a merciful and faithful High Priest in Things pertaining to God, to make Reconciliation for the Sins of the People.

17. From whence it appears, that he ought in all Things; in Sufferings and in Death, in Pain and in Hunger, and indeed in all the common Infirmities incident to Mankind, to have been made like unto his Brethren. Hence too, he is best suited to have Compassion on their Infirmities; and, which is an eminent Advantage we have, and what will be more at large explained hereafter, he is qualified to be merciful, and a faithful High Priest, in whatever pertains to his Transactions with God for us, even to remove all our Sins, so as that they may not be imputed to us, and to perform what he has undertaken for us.

18. For

CHAP.
II.

NOTES on the EPISTLE to the HEBREWS.

and without giving Offence to the *Hebrews*, expresses the full Truth. *Abraham was the Father of all them that believe*, Rom. iv. 11. And in this Sense is the Expression here used, to take in all that were helped by Christ, whether they were Jews or Gentiles.

17. *Wherefore in all Things.* Κατὰ πάντα. In taking Flesh and Blood; in Sufferings; in Death.

Made like his Brethren. In the Likeness of sinful Flesh, Rom. viii. 3. *Made in the Likeness of Men*, Phil. ii. 7.

That he might be a merciful and faithful High Priest. ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς. *That he might be merciful, and a faithful High Priest.* Merciful, in that being tempted, he is able to succour them that are tempted; and faithful, as is proved, chap. iii. 1, 2. *Vid. chap. iv. 15. v. 2.*

In Things pertaining to God. τὰ πρὸς Θεόν. *In Things relative to God.* In doing all such Things as God had appointed him to do.

To make Reconciliation for the Sins of the People. εἰς τὸ ἱλασκεῖν τὰς ἀμαρτίας τοῦ λαοῦ. The Form of Expression here is quite unusual. ἱλάσκεσθαι Θεόν, or, ἱλάσκεσθαι περὶ ἀμαρτιῶν, to appease God, or to appease God for Sins, or on Account of Sins, is frequent; but the Expression here used, *to reconcile Sins*, or *appease Sins*, is something very particular. However, as the Apostle is speaking of an *High Priest*, and what such High Priest did, he must allude to what the *Jewish High Priest* did on the great Day of Expiation. Here the Apostle seems to mean no more, than that Christ did his Part, that our Sins might be passed over, or not brought to our Account. He is to shew hereafter, how Christ was, and how he acted as, our High Priest.

P A R A P H R A S E.

T E X T.

CHAP.
II.

18. For whereas he himself hath suffered, and experienced the Tryals of our Infirmities, he cannot but be more willing and ready to succour those who are put into a State of Tryal, as all Mankind are.

18. For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.

N O T E S on the EPISTLE to the H E B R E W S.

High Priest in Things pertaining to God: And if it appears in what Sense, and in what Manner the Sins of the World were *removed*, or *taken away* by Christ, that must give us the true Meaning of the Expression, *ἱλάσκεσθαι ἁμαρτίας*, here rendered, *to make Reconciliation for the Sins* of the People. It must always be remembered, that God manifested his Love to Man in sending his Son into the World; that he justified us freely by his Grace, through the Redemption that is in Jesus Christ. Rom. iii. 24. 1 John iv. 10. If Christ therefore acted so, as to make the Sins of Man to be no Obstructions to the Favour of God, he might justly be called our *Priest*: And if he entered the true *Holy of Holies*, he would be our *High Priest*: Now, as Sin is an Offence to God, he that does whatever God appoints in order to remove the Offence, acts as a Priest; and if God appoints a *Bullock*, or a *Goat*, or a *Lamb*, to be offered, in such a certain Manner, in order to remove any Sin, and such a particular Person to do it, such *Bullock* or *Lamb* is the *ἱλασμός*, and such Person does *ἱλάσκεσθαι Θεόν*, *make God propitious*. Now if God appoints any other Means whatever, he that uses such Means, be they what they will, is a *faithful Priest*, and if he is admitted to enter the *Holy of Holies*, he is justly styled, *a faithful High Priest, in Things pertaining to God*, even to the removing the Sins of the People.

v. 7. V: 3.

S E C T.

S E C T. III.

C H A P. III. 1—7.

C O N T E N T S.

THE great Dignity of Christ above Angels; and the Reason why he was made *Man*, and lived here on Earth; and the Fiteness of his having *Flesh*, in order to render him more ready and willing to *succour* such as are liable to Temptations, being sufficiently shewn, the Apostle next proceeds to shew that he was *faithful* in the Execution of what he undertook for Mankind: And allowing that *Moses* has the Character of *Faithfulness* given him by God himself, yet still *Jesus* was *superior* to *Moses*, the one being faithful as a *Servant*, the other as a *Son*; the one acting as a *Servant* empowered by his Lord, the other acting as a *Son* over the Family which he had a Right to govern from his Father; and consequently, that Christ was to be obeyed rather than *Moses*.

C H A P. III.

T E X T.

P A R A P H R A S E.

1. **W**HERE-
FORE
holy Brethren, Partakers
of the Heavenly Calling,

1. **I** Told you that Christ was *faithful*, in
whatever pertains to his Transactions
with God. From whence I infer your Duty, *Holy*
Brethren, you that are all equally called to be
the *Sons* of God, and to partake of the *Inheri-*
tance in Heaven, which God has promised
through his Son *Jesus*—it is your Duty to con-
sider

C H A P.
III.

N O T E S on the EPISTLE to the HEBREWS.

CHAP. iii. ver. 1. *Holy Brethren, Partakers of the Heavenly Calling.* The same
Persons whom he called *sanctified*, chap. ii. 11. *Partakers of Christ*, chap. iii. 14.
F

P A R A P H R A S E.

T E X T.

CHAP. III. sider him as a Messenger sent by God, and as the *High Priest* of our Profession.

consider the Apostle and High Priest of our Profession, Christ Jesus,

2. Who in every Respect acted in perfect Obedience to his Father, who appointed him the Apostle and High Priest of all the faithful Seed of *Abraham*. He was *faithful* in every Thing in a large Affair, as *Moses* was in a much smaller Matter: Both, in their Places, *faithful*; *Moses*, in the Delivery of the Will of God to the House of *Israel*, and in the Government of that People; *Jesus*, to all the Seed of *Abraham*.

2. Who was faithful to him that appointed him, as also *Moses* was faithful in all his House.

3. For

N O T E S on the EPISTLE to the H E B R E W S.

Consider the Apostle and High Priest of our Profession. The Word, *Apostle*, is by Way of Eminence put for *one sent of God*: And our Saviour has frequently, in St *John's* Gospel spoke of himself as *sent* by his Father. St *Paul* therefore bids the *Hebrews* consider Christ who was *higher than the Angels*; who was for our Sakes *made lower than they for a short Time*, but has obtained a more excellent Name than they; who was *sent* by God into the World, and so *sent* as to *taste Death*;—Consider him in these Capacities; and add to them, that he was our *High Priest*, and entered into the *Holy of Holies* for us, removing all Obstacles to our eternal Happiness; and then judge if he be not superior to *Moses*. *Moses* was *sent* into *Egypt* to *redeem* the Children of *Israel*, Exod. iii. 10, 12. iv. 13. Our Saviour was *sent*, or was the *Apostle* of our Profession, to *redeem* Mankind: But then Christ is not only *the Apostle*, but he is likewise *the High Priest* of our Profession; and in consequence, much superior to *Moses*; and to *Aaron* too, as will soon appear.

2. That appointed him. Τῷ ἀποστάλῃ. *Jesus* was faithful to him that made him the Apostle and High Priest of our Profession. In the same Manner as, *Who maketh his Angels Spirits, and his Ministers a Flame of Fire*, chap. i. 7. This was once a Reason why this Epistle was by some rejected, as not being St *Paul's* writing, because, truly, it speaks of Christ as *MADE*, or rather of the Father as *MAKING* Christ. Had they considered what it was that Christ was *made*, viz. *the Apostle* and *High Priest* of our Profession, or that the Apostle was not speaking about the Generation of the Son, they would hardly have been so bold as to reject a Sacred Writing for so trifling a Reason. But in contentious Times, the most innocent Word is often racked to make it speak Malice: And an *Apostolic* Writing shall not be read to the People, for fear they should imbibe what Party-Zeal calls *Herefy*. Vid. *Philastrius de Hæresibus*. Hær. 89.

As also *Moses* was faithful in all his House. "Ὡς καὶ Μωϋσῆς ἐν ὅλῃ τῇ οἰκῇ αὐτοῦ. So Numb. xii. 7. My Servant *Moses* is not so, who is faithful in all mine House. The Word

TEXT.

PARAPHRASE.

3. For this Man was counted worthy of more Glory than Moses, inasmuch as he who hath builded the House hath more Honour than the House.

3 For Jesus is much more to be esteemed and honoured than was Moses; for as he who is the Author or Builder of an House, is more to be had in Regard than the House itself, which is built; so is it in the present Case;

CHAP.

III.

4. For

NOTES on the EPISTLE to the HEBREWS.

Word, *House*, is used, not only for a Building, but for such as dwell in it; a *Family*, a *People*. And as God is said to dwell among the Children of *Israel*, hence they are called his *House*, i. e. his *Servants*, his *People*. When the Apostle says his *House*, he does not mean *Moses's*, but his *House* who appointed *Moses*, i. e. *God's House*.

3. For this Man was counted worthy of more Glory. Πλείονα γὰρ δόξης ἔτι παρὰ Μωσὴν ἡξιώσατο. This Man, viz. *Jesus Christ*. The Reason why we are to consider *Jesus Christ* in the Manner before-said, is here given. For, or because, he was deemed worthy of greater Glory than *Moses*; so much greater, as he was placed in a more exalted Station, was a greater Governor, and over a much more considerable People.

Inasmuch, as he who builded the House, hath more Honour than the House. Καθ' ὅσον πλείονα τιμὴν ἔχει ἢ οἶκος ὁ κατεσκευάσας αὐτὴν. This Man was counted worthy of more Glory and Honour than *Moses*, just as he who builds a House, is worthy of greater Honour than the House itself. *Philo* has made use of the very same Manner of Comparison. "Ὅσῳ γὰρ ὁ κτήσας μὲν τὸ κτῆμα ἢ κτῆμα τὸ ἀμείνων, καὶ τὸ πεποιηκὸς ἢ γεγενῆσθαι, τοσούτω βασιλικώτερον ἐκείνῳ. De Plantatione Noe. p. 224. So much as he that possesses any Thing is better than the Thing he possesses, or he that made any Thing is better than the Thing made, so much are they who have God for their Possession more King-like than the greatest Conquerors. But how does this explain to us, or shew that Christ was preferable to, or more deserving of Honour than, *Moses*. The Reasoning seems to me to stand thus—The Apostle of our Profession is more to be honoured than *Moses*, the Apostle, or sent Redeemer of the *Jews*, as much as an Architect is above the Servant directed by him in a Building, or even the Building itself. *Moses* formed the Children of *Israel* into a Body Politic, or Republic, under the Direction of another, in which he acted as a Servant: But *Jesus* is the proper Builder of the House of God: He calls out of the World his Disciples; and he laid the Foundation himself, by gathering the People of God out of *Jews* and *Gentiles*, and by making them his own Subjects and Servants. *Moses* acted only as a Servant, under whom the House of God was put for a little Time: But Christ was the Son, under whom the Family is placed for ever: And therefore *Jesus* was more worthy of Honour than *Moses*. *Moses* was indeed the Governor or Director of the House of God in his Time: But as one Governor is more to be honoured than another, according to the Society governed, so was it here. So much then as the People of God under Christ are more considerable, and infinitely more

PARAPHRASE.

TEXT.

CHAP.

III.

4. For every Society is collected together, and kept in order by certain Laws and Rules enjoined by him that governs them, for their Good: Who therefore is to be honoured more than the Governed; and this extends to the supreme Governour himself, who because he ordered all Things, and put them under Laws, is therefore to be had in the highest Honour.

5. But, as I was saying, *Moses* was faithful in the Administration of Affairs, and Government of his People, whom he led out of *Egypt*; yet his Faithfulness was like that of a *Servant* under a Master, commanding and directing all that was to be done: And in this Situation, he spoke of such Things as were afterwards to happen, and, under the Direction of his Master, foretold what since has come to pass.

4. For every House is builded by some Man, but he that built all Things is God.

5. And *Moses* verily was faithful in all his House as a Servant, for a Testimony of those Things which were to be spoken after.

6. But

NOTES on the EPISTLE to the HEBREWS.

numerous than the People of God under *Moses*, so much is the Governor of one to be honoured before the other.

4. *For every House is builded by some Man.* ὑπὸ τινος. By somebody. Every Society is, and must be ordered and regulated, by somebody who is considered as superior to those who are under his Jurisdiction. And to shew that this is a true State of the Case, it extends to *all Things*, and to the Government of all, even to God the supreme Governor of all, who therefore has the supreme Glory and Honour.

5. *Moses verily was faithful as a Servant in all his House.* *Moses* did nothing but under the Direction and Government of a Superior, and acted merely as a Servant under a Master, in God's House.

For a Testimony of those Things which were to be spoken after. Εἰς μαρτύριον τῶν λαληθησομένων. *Moses* was faithful, even to his Declaration of those Things which were afterwards more particularly spoken of. He declared, that one should arise like himself to whom they were to hearken. And the Prophets afterwards spoke of several Particulars about the Person of the Messiah, his Sufferings, and his being to be cut off. By *Testimony*, is meant, a *Truth published, or declared*. *Moses* therefore did not speak of himself, or vainly represent himself, as if he were the Person in whom the Promise made to *Abraham* and *Isaac* and *Jacob* were to be fulfilled,

but:

TEXT.

PARAPHRASE.

6. But Christ as a Son over his own House: Whose House are we, if we hold fast the Con-

6. But Jesus is faithful, and has acted in a quite different Manner, not as a *Servant*, but as a *Son*; governing the People of God. Whose People are all we that believe, if we hold

CHAP. III.

NOTES on the EPISTLE to the HEBREWS.

but he was *faithful as a Servant*, to testify what he was told of his *Master*, viz. That Christ was to come, and to be obeyed when it should please God to send him. He faithfully delivered the Will of his Master, so far as God was pleased to convey the Knowledge of such a Person to him; but a much greater Information was granted to them that came after, who described the Manner, the Times, and Circumstances of his Appearance.

6. But Christ, as a Son over his own House. "Ὡς υἱὸς ἐπὶ τῷ οἴκῳ αὐτοῦ. But Christ, as a Son set over his House by his Father, i. e. over his Father's House. This Meaning keeps up the Comparison here designed; it answers to God's House, ver. 2. and best answers what follows, *whose House are we*; i. e. we are now the House and People of God himself, governed by the Son, to whom all Power is committed. We are not to suppose it here to be asserted, that Moses governed in another's House, but Christ in his own, in order to shew the Superiority of the one to the other: But only that the Son governs as the Son; the other, but as a *Servant*; and it is all along the House of God that was governed.

Whose House are we, if we hold fast the Confidence. τὴν παρρησίαν. The Liberty, viz. of Access to God. If we examine the Places throughout this Epistle in which this Word occurs, its Meaning will be certain. Let us come boldly unto the Throne of Grace, μετὰ παρρησίας, chap. iv. 16. i. e. make use of the Liberty granted to us, to come to the Throne of Grace. So again; having therefore Boldness to enter into the Holiest, by the Blood of Christ, chap. x. 19. ἐχοντες παρρησίαν εἰς τὸ εἰσοδόν. Again, Cast not away your Confidence which hath great Recompence of Reward, chap. x. 35. In all these Places it should be rendered, Freedom or Liberty, rather than Boldness, which conveys a wrong Idea. The Jews were all absolutely prohibited to enter into the Holy of Holies, (the High Priest only excepted, and even he having this Restraint laid upon him, that he could enter it but once a Year) and therefore they could have no Access to the Throne of Grace. But now, the true Holy of Holies was opened to all through Christ; and all Christians might have free Access to the Throne of God. And this Freedom, without any Restraint, was the παρρησία, the Liberty, which they might use without any Fear of Death, or Harm, for entering within the Veil. In this Place then of this Epistle, παρρησία, is, a Liberty of Access to the Throne of God: An Advantage which no Christian is to give up. It is an Access to the Lord and Master of his House or Family, not by any others as Mediators in the Family, but by and through the Son alone.

PARAPHRASE.

TEXT.

CHAP. III. hold the Liberty and the joyful Hope of eternal Happiness in which we boast, steady and unmoveable unto the End. fridence, and the Rejoycing of the Hope firm unto the End.

NOTES on the EPISTLE to the HEBREWS.

And the rejoycing of the Hope. Καὶ τὸ καύχημα τὸ ἐλπίδος. *The open Avowal of the Hope which we have of a future Reward. This is the Thing openly to be professed, and steadily to be adhered to, even unto the End, chap. x. 23. For if we sin wilfully, after having received the Knowledge of the Truth, there remaineth no more Sacrifice for Sins, but a certain fearful looking for of Judgment, and fiery Indignation, which shall devour the Adversary, ibid. ver. 26, 27, 31.*



S E C T.

S E C T. IV.

C H A P. III. 7.—IV. 14.

C O N T E N T S.

THE Apostle having mentioned the Necessity of holding fast that *Liberty* of Access to God, which the *Hebrews* had obtained through Christ, and the just Grounds of Hope of eternal Life, he proceeds in a long Exhortation to them not to do as their Forefathers had done in the Wilderness, almost as soon as the Promise of *Rest* was given them, to neglect and Despise God's gracious Promise, and thus to fall short of the *Rest* once intended for them. He first then shews the *Rest* promised by Christ to be much superior and more excellent than that promised by *Moses*: And cautions them to beware of that Infidelity which cost their Fathers so dear, and would certainly be attended with more fatal ill Consequences under Christ, than did attend those in the Wilderness under *Moses*. All this is a Digression from the Point he was upon, to which he does not return till towards the End of the next Chapter.

T E X T.

P A R A P H R A S E.

<p>7, 8, 9, 10, 11. WHEREFORE as the Holy Ghost sayeth, To day</p>	<p>7, 8, 9, 10, 11. WE are the People of God, if we continue stedfast. Wherefore tle me advise you and exhort you in the Words of the Psalmist, <i>Psalm</i> xcv. 7.</p>	<p>CHAP. III.</p>
--	---	------------------------

N O T E S on the EPISTLE to the *HEBREWS*.

7. *Wherefore as the Holy Ghost saith.* The Reasoning throughout this Epistle is in general taken from the State of the Children of *Israel* in the *Wilderness*; and from what was done or said there: And the Comparison is run betwixt *Christ* and *Moses*, *Christ* and the High Priest, the Sacrifice of *Christ*, and the Sacrifices then and there appointed: The *Wilderness* in which the *Jews* wandered, and the present Life of Christians: The Land of *Canaan*, and the State of Happiness or Rest to which

we

NOTES on the EPISTLE to the HEBREWS.

CHAP. we are called by Christ: The People of God are called out of the World, as the *Israelites* were out of *Egypt*: The People of God at present are going as it were thro' the Wilderness towards their Rest in Heaven, just as the Children of *Israel* were marching through the Wilderness to *Canaan*. As this was the Plan of the Apostle, he speaks about the Tabernacle, and the Jewish Worship as at that Time, and does not so much as mention the *Temple* (except possibly in one Place) or the State of Things at the Time when he was writing. His Design was to shew, that *Jesus Christ*, and what he did, was much more excellent, and much more advantageous, than what *Moses* was, or did. The superior Dignity of the Person of Christ was shewn, *chap. i.* The Reason of his Condescension to become incarnate, in *chap. ii.* His Superiority to *Moses*, in the present Chapter. He proceeds next, in a long seeming Digression, to shew, that the *Rest* promised by Christ to his People, is much superior and more excellent than that which *Moses* proposed to the Children of *Israel*. From whence his Inference is as strong as possible, that the *Hebrews* ought to adhere stedfastly to the Word preached by Christ.

When a Citation is made from the Books of the Old Testament, as here is made from *Psalms* xciv. 8—11. the principal Enquiry is, what such Citation is made for: Whether it be by way of *Allusion*, or *Comparison*, or *Prophecy*, or to indicate *Typicalness*, or what is the End or Use of such Citation. When the Apostle says, that thus or thus *said the Holy Ghost*, that only implies a certain Fact, that the Passage appealed to, was what proceeded from the Holy Ghost: But for what End this was said, must appear from the Passage itself, or the Declaration of him that cites it. In this Place of this Epistle, we have a Comparison run between the *Rest* promised to the Children of *Israel*, and a certain *Rest* promised to the People of God by the Gospel of *Jesus Christ*: But if any one should affirm or maintain from hence, that *Canaan* was a *Type* of *Heaven*,—he would go much further than his Text would authorize him. A *Type* is (in the Sense I am here considering it) an Example ordered by God, and *designed* by him to *prefigure* something *future*: And that which is *prefigured* is the *Antitype*. It is therefore essential to a *Type*, that it should be *designed* to *prefigure* that which it represents: and this must appear, not from *Traditions* or *general Belief*, or *Coincidences* of certain Circumstances, or from *Similitudes*, which a lively Fancy may imagine between a couple of Things, but it must be known from sufficient Authority, that the *Intention* was to prefigure the one by the other. For many Things may be *like* one another, and many *Parallels* may be drawn, and yet unless there be some Declaration of the *Intention* to *prefigure*, it will be too hasty an Inference that God *designed*, or *instituted*, or *appointed*, these *Likenesses* to make the one *prefigure* the other. If one were to say, that the *preaching the Gospel* is like *sowing Seed* in a Field; or, *all Flesh is Grass*; no one would assert from such Expressions any Thing more than *Allusions*, or certain *Similitudes*, which explain or serve to illustrate this or that Proposition. These Things were not *instituted* by God for such Ends, and therefore nobody so much as thinks of *Types* and *Antitypes* when such *Similitudes* occur: And therefore unless there be some Declaration that one Thing is *typical* of another, it will be hardly possible to prove it. The *Wilderness* thro' which the Children of *Israel* passed, is not to be proved to be a *Type* of the Difficulties which Christians pass through in the present Life; nor is the *Rest* in the Land of *Canaan* a *Type* of a State of *Security*, *Quiet*, and *Happiness* in Heaven,

TEXT.

PARAPHRASE.

if ye will hear his Voice, harden not your Hearts, as in the Provocation, in the Day of Temptation in the Wilderness: When your Fathers tempted me, proved me, and saw my Works Forty Years, wherefore was I grieved with that Generation, and said, They do alway err in their Heart, and they have not known my Ways. So I sware in my Wrath, They

xcv. 7—11. To Day if ye will hear his Voice, harden not Your Heart, and be not stubborn and disobedient, as were our Forefathers, at *Massa* and *Meribah* in the Wilderness, *Exod.* xvii. 2, 7, when they tempted God, and tried how far his Power and Goodness would extend. And indeed, notwithstanding all the Miracles done in *Egypt*, and in the Wilderness, for Forty Years together, yet they were for pursuing their own Humours, and would not do as I commanded them. I was therefore grieved at the Perverseness of that Generation, and said, that since they were so obstinately bent against my Ways,—*In this Wilderness shall they be consumed, and in it shall they die*, *Numb.* xvi. 35. *None of them, except Joshua and Caleb, shall enter into Canaan, the Place of their Rest.* The Reason why this severe Threat was

CHAP.
III.

NOTES on the EPISTLE to the HEBREWS.

Heaven, but a mere *Allusion*, or *Comparison*: The one is no where said to be appointed by God, or designed by him to prefigure the Difficulties of a Christian's Course; nor the other, the Happiness of a future Life.

The Argument then of the Apostle in this Place is very strong and clear, if understood by way of *Comparison* or *Allusion*. As formerly the Children of *Israel* were designed for the Land of *Canaan*, but yet, by provoking God in the Wilderness, they did not obtain that Rest from their Labours; so now Christians, who are designed for, and are promised by God his Rest, i. e. eternal Life in Heaven, will, if they provoke God by Disobedience, fall short of it in like Manner, and be exposed to his Wrath.

9. *And saw my Works Forty Years.* It is of no Consequence, whether we put the Stop here, and say—*They saw my Works Forty Years*; or as the LXX, and the Original have it—*Forty Years was I grieved with this Generation.* The Men that went out of *Egypt*, were in a gradual, but continual Decay; some were cut off in one Place, some in another, and all died in the Wilderness. So that it is true, that *They*, the Children of *Israel*, *saw my Works* for Forty Years: Or, *For Forty Years was I grieved or displeased with that Generation.*

PARAPHRASE.

TEXT.

CHAP.
III.

was given against them, was their Provocation of God, and their Disobedience to him, through *Unbelief*.

shall not enter into my Rest.

12. Take heed therefore Brethren, lest there be in any of you an evil Heart of Unbelief and Disobedience, which may tempt you to fall away, or rebel against God, who liveth for ever, one and the same, and therefore must always be equally offended with the same Sins.

12. Take heed, Brethren, lest there be in any of you an evil Heart of Unbelief, in departing from the living God.

13. But exhort and encourage one another every Day to a steady Perseverance in Duty; and do this, as often as the Day comes, lest any of you grow careless, and by that Means, lose all Sense of Obedience to God, through the pleasing Temptations of Sin:

13. But exhort one another daily, while it is called, To day, lest any of you be hardened through the Deceitfulness of Sin:

14. For the Benefits we have from Christ, and that *eternal Salvation*, even our *Rest*, which he has promised to us, are only to be had upon the Condition that we hold firm and unshaken, our Dependance, Hope, and Confidence, quite through our Lives.

14. For we are made Partakers of Christ, if we hold the Beginning of our Confidence steadfast unto the End.

15. Mind

NOTES on the EPISTLE to the HEBREWS.

13. *While it is called To day.* ἄχρις ὃ τὸ σήμερον καλεῖται. While it is called To day, i. e. as long as you can use this Expression; every Day.

14. *For we are made Partakers of Christ.* Μέτοχοι ὃς γεγόναμεν τῆς Χρυσῆς. This is much the same with what the Apostle had said in the first Verse of this Chapter,—*Partakers of the Heavenly Calling* by Christ, i. e. called by Christ to partake of eternal Happiness, through a Life of Virtue and Obedience to God. To be *Partakers of Christ* is to be made Sharers with others, either of the Doctrines taught by Christ in the Gospel, or of the Benefits and Advantages which are promised by, and to be obtained through him. It is the same as to be meet to be *Partakers of the Inheritance of the Saints in Light*, as we are *translated into the Kingdom of the Son*, Col. i. 12. or *Partakers of his Promise in Christ by the Gospel*, Eph. iii. 6. So, *Partakers of the Holy Ghost*, Heb. vi. 4. is *Partakers of the Gifts of the Holy Ghost*.

If we hold the beginning of our Confidence τὴν ἀρχὴν τῆς ὑποστάσεως. The Word, ὑπόστασις, Confidence, is used in the Old Testament for *Hope* or *Expectation*. I

have

TEXT.

PARAPHRASE.

15. While it is said,
To day if ye will hear
hear his Voice, harden
not your Hearts as in
the Provocation.

16. For some when
they had heard did pro-
voke: Howbeit not all

15. Mind I say instantly, and come to an
immediate Resolution, even whilst I am speak-
ing—*To day if ye will hear his Voice, harden
not your Hearts as in the Provocation.*

16. For it may be now as it was formerly:
Some of them that came out of *Egypt*, whilst
they were hearing the Report of the State of
the Land of *Canaan*, were for making to
themselves a Captain, and returning into *Egypt*,
and were for stoning them with Stones that
advised them not to rebel against the Lord.

It

CHAP.
III.

NOTES on the EPISTLE to the HEBREWS.

have already, upon *Chap* i. 3. produced Instances of this Usage from *Ruth* i. 12. and *Ezek.* xix. 5. Here the Word is used for that *Hope* or *Expectation* which is laid or grounded upon *Jesus Christ*. Thus too, the same Word, מְחַוֵּת which in *Lamentations* iii. 18. is rendered, ἡ ἐλπίς μου, is rendered, *Psalms* xxxix. 7. ἡ ὑπόστασις μου. It signifies too a *firm Foundation*, and is the Translation of מַעֲמֹד, *Psalms* lxix. 2. *I sink in deep Mire, where is no standing*, καὶ οὐκ ἔστιν ὑπόστασις, LXX. What here the Apostle just mentions, he prosecutes at large, *chap.* x. 23—27. 35—39. *chap.* xi. throughout.

15. *While it is said, To day.* Ἐν τῷ λέγεσθαι. If *ver.* 14. be read as in a Parenthesis, then ἐν τῷ λέγεσθαι, will be a resuming what he had said, *ver.* 13. “Exhort one another every Day, whilst you are saying, or can say, To day if ye will hear his Voice.” Many Instances may be produced, where ἐν τῷ, relates to the present Time of doing such or such Acts. Thus *Psalms* xli. 10. Ἐν τῷ λέγειν, *Whilst they say every Day to me, Where is now thy God?* In the same *Psalms*, *ver.* 3. ἐν τῷ λέγεσθαι μοί, *While they say unto me, or, whilst it is said unto me,* So, ἐν τῷ ἀποστροφῆναι ἢ ἐχθρὸν μου. *Whilst, or in the turning back of mine Enemy.* *Psalms* ix. 1. ἐν τῷ ἐγγίσειν ἐπ’ ἐμὲ. *When mine Enemies came upon me, or, whilst they were doing so.* The Connexion then with the 13th and 14th Verses is, *Exhort one another every Day*; let there be no Failure; even whilst you are able to say the Words; lose no Time, but take heed lest there be in any of you an evil Heart of Unbelief.

16. *For some when they did hear did provoke.* Τινες γὰρ ἀκούσαντες παρεπίπνευαν. The Reasoning is thus; Do ye every Day exhort one another to keep steady to your Faith. Go about this instantly, even whilst it is saying, To day: And do not delay, or put it off, for, you see in Fact, that some when they had heard, yet obstinately provoked. Take care that you be not like them, either in sinning as they did, or in suffering as they did.

P A R A P H R A S E.

T E X T.

CHAP.
III.

It was not indeed *All* that came out of *Egypt* under the Guidance of *Moses*, that did so. And so it may be now with us: Some that have heard the Promises of *Christ*, may grow careless, and by Degrees apostatize from a Belief of the Promises, and draw down the Anger of God upon them. But they who are convinced of the Truth of the Gospel, will steadily persevere in it.

that came out of Egypt by Moses.

17. But with what People was he displeased during the Forty Years that the Children of *Israel* were in the Wilderness? Was it not with those who acted in Opposition to his Schemes? Was it not with those who murmured against God, and who all died, without seeing the promised Land, *the Rest* designed for them?

17. But with whom was he grieved Forty Years? Was it not with them that had sinned, whose Carcasses fell in the Wilderness?

18. And concerning whom did he swear that they should not enter into his Rest, saying, *Surely there shall not one of these Men of this evil Generation see that good Land, which I swear to give unto your Fathers?* Deut. i. 35. Concerning whom was this said, but such as did not believe and obey him?

18. And to whom swore he, that they should not enter his Rest, but to them who believed not?

19. And thus we see, and it is as clear as possible, that the Reason why they could not enter into the Place designed for their *Rest*, after their wandering in the Wilderness, was, because of their *Unbelief* and *Disobedience*.

19. So then we see that they could not enter in because of Unbelief.

C H A P.

C H A P. IV.

T E X T.

P A R A P H R A S E.

1. Let us therefore fear, lest a Promise being left us of entering into his Rest, any of you should seem to come short of it.

2. For unto us was the Gospel preached, as well as unto them: But the Word preached did not profit them, not

1. Let us therefore be exceedingly cautious and fearful, lest the Promise made to us of his Rest (an Entrance to which has been opened unto us) any of you should fail of what you may have, if it be not through your own Faults.

2. (For we have had the good News of a Rest preached to us, in like Manner, as they had a Rest preached unto them. But as the Word of Promise which they heard was of no Advantage to them, nay, was the Reason of their Condemnation to die in the Wilderness, because it was not thoroughly received and as it were incorporated with Faith, so should we

CHAP.
IV.

NOTES on the EPISTLE to the HEBREWS.

Ver. 1. *Let us therefore fear, lest a Promise being left us of entering into his Rest.* Φοβηθῶμεν ἵνα μὴ καταλειπομένης ἐπαγγελίας εἰσελθεῖν. The Promise of God's Rest signifies such a Rest as his is, viz. a State of Peace and Enjoyment, and Freedom from Labour. When a Rest was promised to the Children of Israel, it was a Freedom from the Uneasinesses and Dangers of the Wilderness. God's Rest, when promised to Christians, is a Freedom from Troubles in a State of eternal Happiness. A Promise then of this sort being made to us, we are to take care not to neglect, or despise, but to pay all due Regard to it.

2. *Unto us was the Gospel preached.* Ἔσμεν εὐαγγελισμένοι. The Children of Israel had a Promise of Rest made to them; and so have we as well as they. The Word, Gospel, signifies properly good News, or good Tidings, and that is the Meaning of that Word here. But as that Term is now appropriated by Custom to the particular good Tidings of Christ, it renders this Passage very obscure; to call the good Tidings of a Rest, the Gospel. The Meaning is—We Christians have had the joyful Tidings of God's Rest, or a State of Happiness in a Cessation from all our Labours, preached to us, as well as the Children of Israel had to them.

But the Word preached did not profit them. Ἀλλ' ἔκ ἀφέλησεν ὁ λόγος τῆ ἀκοῆς ἐκείνοις. The Word of hearing did not profit them. The Word heard by them was of no Advantage to them. They heard, chap. iii. 16. but disobeyed.

P A R A P H R A S E .

T E X T .

CHAP.
IV.

we take care and hold fast the Faith in Christ, and not despise or forsake it.)

being mixed with Faith in them that heard it.

3. For all we which have believed, are to enter into a Rest, a Rest perfect from all our Labours: A better Rest than what was promised to those of old; and which they fell short of, as it is said, *I swear in my Wrath if they shall enter into my Rest.* And indeed, the Rest we are to enter into, is *God's Rest*, superior to, and more excellent than, the Rest promised to them who came out of *Egypt*. It is indeed such a Rest as God himself entered into

3. For we which have believed do enter into Rest, as he said, as I have sworn in my Wrath, if they shall enter into my Rest.

NOTES on the EPISTLE to the HEBREWS.

Not being mixed with Faith in them that heard. Μὴ συγκεκραμένον τῇ πίστει τοῖς ἀκούσασιν. The Word heard not being believed, or attended to, by them that heard, it was of no Advantage or Service to them. The figurative Word, *mixed*, is here taken from the so mixing Things together, as fully to incorporate them. Had those who *heard* the Promise of a Rest received it with Faith, and heartily believed it as they ought, they would not have fallen short of it by dying in the Wilderness. I must observe, that most Manuscript Copies read it συγκεκραμένους; and then it relates not to the Word spoken, but to the Persons spoken to: And then it signifies their *not living*, not being *rightly disposed* to attend to it: And in this Sense this Word is used. Vid. Pollux. lib. v. c. 20. So that if the Reading be συγκεκραμένον, relative to the Word spoken, it means, that That ought to be well mixed with Faith, and that it make as it were one Mass; if it refers to the Persons spoken to, it implies, that they should not only have Faith, but love it, and be friendly towards it.

3. *For we which have believed do enter into Rest.* This stands connected with the former Part of the preceding Verse. Unto us was the good Tidings of a Rest preached as well as unto them. For all we who have believed do enter into Rest.

As he said, as I have sworn in my Wrath, if they shall enter into my Rest. The Sense of this Place is plainly imperfect, but may be supplied in some such Manner as this. "We have had a Rest preached and promised to us, as well as they had; and indeed a more excellent Rest than they had. The Rest which was preached to them, they, for want of Faith, and for acting disobediently, did not enter into, as appears from that Declaration of God—*As I swear in my Wrath if they shall enter into my Rest.* But that Rest which is preached unto us, is a far superior and advantageous Rest, even such a Rest as God himself entered into when his Works were finished, at the Creation of the World."

TEXT.

PARAPHRASE.

Although the Works were finished from the Foundation of the World.

4. For he spake in a certain Place of the se-

into after the Creation ; when his Works were done, and he had laid the Foundations of the World, that is, a State of Quiet and perfect Happiness. To shew this, let it be observed,

4, 5. That the Scripture speaks in a certain Place concerning the Seventh Day, God did

CHAP.
IV.

NOTES on the EPISTLE to the HEBREWS.

Although the Works were finished from the Creation of the World. We Christians have a Rest promised to us ; such as is eminently called, *God's Rest*, and *my Rest* ; and it is spoken of when the *Creation* was over, and consequently is quite different from that which was spoken of to the Children of *Israel* in the Wilderness. It is not therefore the Land of *Canaan*, which is eminently called *my Rest*, but a State where there is to be no more Labour nor Sorrow. *They shall hunger no more, neither thirst any more, neither shall the Sun light on them, nor any Heat : But the Lamb which is in the midst of the Throne shall feed them, and lead them to living Fountains of Water ; and God shall wipe away all Tears from their Eyes.* Rev. vii. 16, 17. The Rest promised to the *Jews* was indeed a Cessation from the Labour and Fatigues in the Wilderness, by their taking Possession of *Canaan* : But that promised to us Christians is quite of a different Kind ; it is such as God himself entered into when his Works were finished at the Creation of the World.

Kai toi, does not in this Place signify, *although*, but *for indeed*, or *for*. And the true Meaning is—All we that believe are to enter into God's Rest ; not that which the Children of *Israel* entered into, and was then called *my Rest* ; But that which was eminently so called ; That which was so called when the World was made. There are then two different Things spoken of under the Terms, *my Rest*. The one, That at the End of the Creation, when God's Works were finished ; the other, when the *Israelites* entered *Canaan*. This latter is but a Trifle compared with the former : For that of which we have the good News, signifies a State of perfect Happiness and Rest from all Labour and burdensome Fatigue ; and this is the State which all who believe and obey are to enter into. So that the Meaning is, We Believers enter into his Rest, (for his Works were finished from the Creation) or we who have believed enter into the Rest of God, such as it is at present, for his Works were all over when the World was made ; whilst others who did not believe, did not enter into what was called his Rest, as appears from what is said, if they enter into my Rest.

4. *For he spake in a certain Place.* Εἶπνε γὰρ αὐ. Here the Supplemental Nominative Case is γράφει, the Scripture, not he. Or it is to be understood impersonally, as in other Citations in this Epistle. *It is said concerning the Seventh Day, And God did rest from all his Labours, Gen. ii. 2, 3.*

PARAPHRASE.

TEXT.

CHAP. IV. *did rest on the Seventh Day from all his Works :*

And again, when it speaks of the Children of *Israel's* entering into Rest, and declares that they should not enter into it, it was meant by this Promise, that they should have a Cessation from all that Fatigue in the Wilderness, and should enjoy Peace, and Quiet, and Security, and Happiness, in *Canaan*: in this he did not speak of what is by way of Eminence called his Rest. For 1st,

6. This joyous Rest is to be entered into by *some*; and they to whom the first Mention of Rest was promised and preached, failed of even that, by Reason of their Incredulity. I must add, 2^{dly}, That

7. Long after the Days of *Moses*, no less than 450 Years after, God speaks of a certain precise

venth Day on this wise, and God did rest the seventh Day from all his Works.

5. And in this Place again, If they shall enter into my Rest.

6. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached, entered not in because of Unbelief—

7. Again, he limiteth a certain Day,

NOTES on the EPISTLE to the HEBREWS.

5. *And in this Place again, If they shall enter into my Rest.* i. e. It is said in Scripture, or the Scripture saith, Psalm xcvi. 11.

6. *Seeing therefore it remaineth that some must enter therein.* Ἐπεὶ ἔν ἀπολείπεται τινὰς εἰσελθεῖν εἰς αὐτὴν. The Difficulty here is, how does it appear from the Passages cited, that any were to enter into God's Rest? That the incredulous and disobedient Children of *Israel* were not to enter *Canaan*, the Place of *their* Rest, appears, because God had declared that that Generation should not enter into it. But whence does it appear that *any* were to enter into that Rest eminently so called? The Reasoning is this. *First*, There is such a Rest of God. This is proved from what the Scripture saith, *God rested the Seventh Day from all his Works.* *Secondly*, That Rest which is spoken of, and which the Children of *Israel* did not enter into, was not *that* Rest of God; but though it be called his Rest, yet it is not designed to be a Cessation from all Labour, but only from the Labour in the Wilderness. Since then the Rest of God remained unpossessed, notwithstanding *Joshua* gave the People under his Charge Possession of *Canaan*, and we are invited still to come into the Rest of God, there must be such a State to and for the People of God.

7. *Again he limiteth a certain Time.* Πάλιν τινὰ ὀρίζει ἡμέραν. The Scripture mentions God's Rest again with a strong Exhortation to the People, in *David's* Days; and he gives a strong Encouragement to them not to harden their Hearts: And

TEXT.

PARAPHRASE.

saying in David, To day, after so long a Time, as is said, To day if ye will hear his Voice, harden not your Hearts.

precise Time mentioned by *David*, and which is expressly limited to the Time immediately then present, saying, *To day* if ye will hear his Voice, harden not your Hearts as in the Provocation, in the Day of Temptation in the Wilderness. The People I say in *David's* Time were encouraged to enter into God's Rest. *Canaan* therefore, though it was a Land of Rest to the Children of *Israel*, was not that Rest that was eminently called God's Rest, and to which good Men were invited in *David's* Days.

CHAP.
IV.

8. For if Jesus had given them Rest, then would he not afterward have spoken of another Day.

8. For if *Joshua*, when he took Possession of the Land of *Canaan*, had given them the Rest of God, *Canaan* had been the Rest which God intended. But that cannot be the true Rest promised by God, because *David* speaks of it as still future, and to be acquired by such as were ready and willing in *his* Time to hearken to the Voice of God.

9. There remaineth therefore a Rest to the People of God.

9. There remaineth therefore a State of Rest, Security and Happiness to the People of God; a State which is preached now to us, and which Incredulity and Wickedness will as certainly exclude us from, as it did our Forefathers from the Rest promised to them.

10. Nor

NOTES on the EPISTLE to the HEBREWS.

And even so many Years after *Moses* was dead and gone, he uses the Expression, *To day*; an Expression which implies present Time, and a Rest different from that of *Canaan*, and what the Faithful even then were to enjoy.

8. For if Jesus had given them Rest, i. e. *Joshuah*. Had the Possession of *Canaan* been the Rest of God, (which *Joshuah* put the Children of *Israel* in Possession of) it is impossible that *David*, so many Years after *Moses* or *Joshuah's* Days, could talk of a Rest to be entered into, if they were already in Possession of God's Rest.

9. There remaineth therefore a Rest to the People of God. "Αγ. ἀπολείπειαι σάββατισμός τῷ λαῷ τῷ Θεῷ. The Word hitherto used for Rest, has been, κατάπαυσις, *Cessation*

PARAPHRASE.

TEXT.

CHAP.
IV.

10. Nor must we give over till we are in actual Possession of this happy State; for he only that has the Enjoyment of this eternal Rest in Heaven, can cease, or has ceased, from all his Labours, and be happy as God is, since he has ceased from his Works, as God has from his.

10. For he that is entered into his Rest, he also hath ceased from his own Works, as God from his.

11. Let us use therefore all Diligence and Attention to attain this happy State, this Rest with God, this eternal Life which is promised by Christ: For the same Unbelief which was the Ruin of those who died in the Wilderness, and made them not enter Canaan, will be as pernicious to us, and prove equally an Obstruction to our Happiness, as theirs did to them, if we follow their Example of Unbelief.

11. Let us labour therefore to enter into that Rest, lest any Man fall after the same Example of Unbelief.

12. For

NOTES on the EPISTLE to the HEBREWS.

sation from Work, Rest. Here a new Term is introduced, *Σαββατισμός*, such a Rest as was proper to the Seventh Day on which God rested. The Apostle had said, ver. 6. that the Rest of God was left unpossessed. That Generation which Joshua led into Canaan did not take Possession of God's Rest; for God, 450 Years afterwards, speaks of his Rest as to be still to be entered into. Therefore his Rest still remained for the People of God. All that is here said is to urge the *Hebrews* to continue steadfast in their Faith, by proving to them that the Rest of God, preached to us by Christ, is more advantageous, and much superior to that which was promised by Moses. It was a State of perfect Happiness, Peace, Quietness in Heaven; it was such a Cessation from Labour as God himself enjoyed after the Creation. This Rest therefore ought to be the great Object of our Care, the grand Point to be adhered to: And the Principle by which it was to be attained to, was a Faith firm and unshaken.

11. *After the same Example of Unbelief.* Ἐν τῷ αὐτῷ ὑποδείγματι πείσῃ ἡ ἀπιστία. The Word, ὑπόδειγμα, is properly an Example either to imitate, or avoid doing the like. So, I have given you an Example, ὑπόδειγμα, that ye should do as I have done to you, John xiii. 15. Take the Prophets for an Example, ὑπόδειγμα, of suffering Affliction, Jam. v. 10. Turning the Cities of Sodom and Gomorrah into Ashes—making them, ὑπόδειγμα, an Example to those that after should live ungodly.

TEXT.

PARAPHRASE.

12. For the Word of God is quick, and powerful, and sharper than any two edged

12. For the Word of God, which has assured us of this Rest, is not a dead insignificant Thing, but active, and always continues the same: It is powerful and efficacious; it enters deeper than any two edged Sword; it penetrates even to the Division of Soul and Spirit, how closely soever these may be joined; it enters

CHAP.
IV.

NOTES on the EPISTLE to the HEBREWS.

gedly. In this Epistle to the Hebrews it is thrice used. In the present Place, where it signifies an Example set by others to us, or of us to others: *Left any one should fall, or perish, by following the same Example which was set by the Children of Israel to us, or our Example of Unbelief set by us to others.* In the other two Places, it signifies, *Patterns of Things shewn.* Thus, chap. ix. 23. *It was necessary that the Patterns of Things in the Heavens, i. e. Patterns of Things shewn to Moses, and by him followed.* And lastly, *Who serve unto, ὑποδείγματι, the Example and Shadow of Heavenly Things, as Moses was admonished of God, when he was about to make the Tabernacle; for see, saith he, that thou make all Things according to the Pattern shewed thee in the Mount,* chap. viii. 5. This Word therefore signifies no where any Thing but an Example or a Pattern given, which others are to imitate or avoid; and does not imply any Prefiguration, or Representation with an intended View to any particular Thing besides, but it is in general, an Example, which agrees to any or all that heed it.

12. *For the Word of God is quick.* Ζῶν ὁ λόγος ὁ θεῶν. *The Word of God is living.* The Word of God which has promised to the Faithful an Entrance into God's Rest, in David's Time, and now to us, is not a Thing which died, or was forgot as soon as it was uttered; but it continues one and the same to all Generations. *The Word of our God shall stand for ever,* Isa. xl. 8. So shall my Word be that goeth forth out of my Mouth; it shall not return unto me void; but it shall accomplish that which I please, Isa. lv. 11. The very Manner of Expression is not unfrequent in other Authors. *As for Truth, it endureth, and is always strong, it liveth and conquereth for evermore,* 1 Esdras iv. 38. The Meaning therefore is much the same as what Isaiah says, chap. li. 6. *My Salvation shall be for ever, and my Righteousness shall not be abolished.*

And powerful. Ἐνεργής. Efficacious, active, sufficient (if it be not actually hindered) to produce it's Effects, *effectual,* Philemon 6.

And sharper than a two edged Sword. Τομώτερον ἢ πρὸς. *More cutting than.* The Word of God penetrates deeper into a Man than any Sword: It enters into the very Soul and Spirit; to all our Sensations, Passions, Appetites, nay to our very Thoughts, and sits as Judge of the most secret Intentions, Contrivances, Sentiments of the Heart.

Piercing even to the dividing asunder of Soul and Spirit. When the Soul is thus distinguished from the Spirit—by the former is meant that inferior Faculty by which

PARAPHRASE.

TEXT.

CHAP. enters into the Limits of Joints and Marrow ;
 IV. it sits in Judgment upon the Thoughts and
 secret Intentions of the Heart, nor can any
 Thing, how private soever, escape the Know-
 ledge of God,

13. So that no Creature whatever, is, or
 can be, concealed from him ; but all Things
 are as naked and open to him, who is our
 Judge, of whom we speak, and to whom
 we must account, as is the Meat in a Market
 to us after it is skinned, and laid open, and
 we can look upon and examine it perfectly.

Sword, piercing even
 to the dividing asunder
 of Soul and Spirit, and
 of the Joints and Mar-
 row, and is a Discerner
 of the Thoughts, and
 Intents of the Heart,

13. Neither is there
 any Creature that is not
 manifest in his Sight ;
 but all Things are naked
 and open unto the Eyes
 of him with whom we
 have to do.

NOTES on the EPISTLE to the HEBREWS.

we think of, and desire, what concerns the present Being and Welfare. By *Spirit*, is meant a *superior Power*, by which we prefer future Things to present ; by which we are directed to pursue Truth and Right above all Things, and even to despise what is agreeable to our present State, if it stands in Competition with, or is prejudicial to, future Happiness.

13. *All Things are naked and open unto the Eyes of him with whom we have to do.* Τέλεγχηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος. I have expressed in the Paraphrase the Thing designed by τέλεγχηλισμένα. From this Custom of skinning a Beast quite to the Neck, and at last skinning Neck and all, this Word comes to signify in general, *quite open, made open to View in every Part*, and thence, *made manifest*. Most of our Commentators here think, that the Allusion is to *Sacrifices*, or to what is done in flaying them. But I have not met with this Word used as a *Sacrificial Term* any where. Phavorinus is produced, who says, that it signifies to *cut in two*, or to *cut through the Back-Bone* ; and hence it comes to signify metaphorically to *be manifest and laid open*. But why this Term is applied to a Victim in particular, is not said. It seems to have been metaphorically taken from what is constantly done in Markets, where Butchers begin always to flay their Sheep or Bullocks from the *hinder Parts* down to the Neck. And when the *whole* is skinned and *stripped*, so that the Carcass may be seen quite over, then is it said to be τέλεγχηλίζεσθαι, quite uncovered, naked, all the covering to be pulled off. The *Sacrificial Term* for *flaying*, was δέρεν, or ἐκδέρεν : but I do not remember the Word τέλεγχηλίζειν to be used on such Occasion : And the Metaphor taken from the Manner of skinning Beasts for sale in the Market, is much more easy and natural. The Beast is always first hung up by the hind Legs, then it is *opened*, and the Inwards taken out ; then is it flayed, beginning at the Legs quite down to the Neck, and when the Neck itself is flayed, the whole Beast is laid naked and open.

With whom we have to do. Πρὸς ὃν ἡμῖν ὁ λόγος. Which may either signify, concerning whom we are speaking. So the Word, πρὸς, is frequently used : Or, *with whom we have to do* ; or, *to whom we must give an Account*.

S E C T.

S E C T. V.

C H A P. IV. 14.—V. 12.

C O N T E N T S.

THE Apostle having finished this Digression about the Rest of God, and having shewn what he always keeps in View, the superior Advantage of what is to be had by Christ, above what was to be had in or by the Law, he returns to what he had been saying, *Chap. ii. 17. iii. 1. That it behoved Christ to be made like his Brethren in all Things, that he might be merciful, and a faithful High Priest in Things pertaining to God, to make Reconciliation for the Sins of the People.* Christ has been proved superior to *Moses*; and the Rest he promised, superior to that of *Canaan*. Here he begins to treat of Christ as our *High Priest*, still with a View of shewing his *Superiority* to that of the *Jewish High Priest*. And having mentioned what were the peculiar Qualifications which were to be desired, or required, in a High Priest, and having already shewn the Superiority to *Moses*—Both faithful, but one as a Son, the other as a Servant in the same House, *viz.* God's House—The Apostle proceeds to shew, that *Jesus* had in an eminent Manner all the Qualifications for an High Priest: That he was equal to *Aaron* in that which was peculiar to *Aaron*; and then he proves him to be superior to *Aaron* in many respects, in *chap. vii.*

T E X T.

P A R A P H R A S E.

14. **S**EEING then that we have a great High Priest, that is passed into the Hea-

14. **H**AVING then a great High Priest, one that is merciful and faithful, who has passed through the Heavens

CHAP.
IV.

N O T E S on the EPISTLE to the HEBREWS.

14. *Passed into the Heavens.* Διελθὺν τὰς οὐρανούς. *Passed through the Heavens, to the Highest Heavens, or Heaven of Heavens, that he might sit on the Right Hand of the Father, or of Majesty on high, chap. i. 3.*

PARAPHRASE.

TEXT.

CHAP.
IV.

vens, in order to obtain the Highest, where God himself resides, and who is sat down on the Right Hand of the Majesty on high, even *Jesus* the Son of God, let us hold fast our Profession of Christ, steady as long as we live.

vens, *Jesus* the Son of God, let us hold fast our Profession.

15. For we have not an High Priest who cannot or will not be touched with the Feeling of, or sympathize with, our Weaknesses, or that does not know what it is to bear up against Evils, or how hard it is for Flesh and Blood to resist them. No; He was in all Things tried like us; pierced through, and put to Death, as other Men are; only remember that

15. For we have not a High Priest which cannot be touched with the Feeling of our Infirmities; but was in all Points tempted like

NOTES on the EPISTLE to the HEBREWS.

Jesus the Son of God. The Angel said unto *Mary*, That Holy Thing which shall be born of thee, shall be called the Son of God, *Luke* i. 35.

Let us hold fast our Profession. κρατῶμεν τὴν ὁμολογίαν. Let us hold steadily our Profession of Faith in him. It is said of *John Baptist*, He confessed, and denied not, but confessed, I am not the Christ, *John* i. 20. i. e. He openly professed this Truth. Hence because at Baptism every Convert declared openly his Assent to the Truth of Christianity, it was called in general, ὁμολογία, *Profession*. Hence too, when Difficulties have arisen, and Men have steadily persevered in their Faith, they are said to profess a good Profession, *1 Tim.* vi. 12.

15. *Touched with a Feeling of our Infirmities.* Συμπαθεῖσαι ταῖς ἀδυναμίαις ἡμῶν. So, chap. x. 34. Ye had Compassion of me in my Bonds, συνεπαθήσατε, i. e. touched with a feeling of my Bonds, or deeply affected with Concern on Account of them.

But was in all Points tempted as we are. Πειρασμένον ὡς κατὰ πάντα καθ' ὁμοιότητα. In all Things tempted according to a Likeness. So, chap. ii. 18. For in that he hath suffered being tempted, he is able to succour them that are tempted. He underwent the Tryal of Sufferings, and of Death itself, just as we do. Many Copies read here πειρασμένον, pierced through, instead of πεπειρασμένον, tempted. So it is printed in *Cephalæus's* Edition at *Strasburgh*, 1524; in the *London* Edition, 1622; in *Robert Stephens's*, 1549; in our *Polyglot*. The Meaning then is, that he was pierced through, or underwent in the severest Manner all the Evils of Life, just as we common Mortals do.

Like as we are. καθ' ὁμοιότητα, i. e. ὁμοίως ἡμῖν. So *Origen de Orat.* c. 51. like to us.

TEXT.

PARAPHRASE.

as we are, yet without Sin.

16. Let us therefore come boldly unto the Throne of Grace, that we may obtain Mercy, and find Grace to help in Time of Need.

that he was *without Sin*, and on that Account might have pleaded an Exemption from Evils. CHAP. IV.

16. Let us therefore who have embraced the Doctrines of Christ, and believe in him, come with Freedom and Boldness; not frightened by any Dangers or Sufferings, from the Faith we have embraced: Let us come I say boldly to the Throne of God, who has shewn us all such Favour, that we may obtain Mercy in the Forgiveness of our Sins, and find Kindness in having seasonable Help whenever we stand in Need of it. I mentioned *Jesus* as our High Priest;

NOTES on the EPISTLE to the HEBREWS.

Yet without Sin. *Χωρίς αμαρτίας.* *Without Sin.* We have added the Word, *Yet*, in our Version. The *Temptations* or *Tryals* here mentioned, are of Persecutions and Afflictions. Christ underwent all this, and even Death itself: And he stood firm, and went through them all without any falling away from the Truth, or doing any Thing amiss. We therefore should act with the like Resolution. Or the Meaning may be, and which seems more natural, That we should hold fast our Profession, because we have an High Priest that knows how to sympathize with us, and will be the more inclined to favour us, since, though he was without Sin, yet he was perfected through Sufferings, *chap. ii. 10.*

16. *The Throne of Grace.* That Throne on which God, who has shewn us so great Favour through Christ Jesus, sits. Let us come not fearful, not distrustful, not under any Concern or Anxiety, to the Throne of God the Father, through our High Priest Jesus Christ.

That we may obtain Mercy. That all our Sins, not only those committed before our Conversion, but likewise those which we may be guilty of afterwards, may be not imputed to us.

And find Grace to help in Time of Need. *Και χρεὶν εὐρωμεν εἰς εὐκαιρὴν βοήθειαν.* And that we may find Favour to have Help whenever it is wanted: Seasonable, opportune, Help, if at any Time we should fall into Times of Persecutions or any other great Difficulties or Distresses.

CHAP.

C H A P. V.

P A R A P H R A S E.

T E X T.

C H A P.
V.

1. Now every High Priest taken from among Men, as *Aaron* and his Successors are, is appointed to act in behalf of Men before God; to offer Gifts and Sacrifices for Sins, and by that Means to restore that Friendship which was forfeited or lost by their sinning.

1. For every High Priest taken from among Men is ordained for Men in Things pertaining to God, that he may offer both Gifts and Sacrifices for Sins.

2. And

N O T E S on the EPISTLE to the H E B R E W S.

CHAP. V. ver. 1. *For every High Priest taken from among Men.* This stands connected with the preceding Verse, *Let us come boldly to the Throne of Grace—FOR that every High Priest—is ordained—that he may offer Gifts and Sacrifices for Sins;* as that last Verse of the preceding Chapter is in Consequence of what is said, ver. 14. We have a great High Priest that is passed into the Heavens. Here the Character and Office of an High Priest are both mentioned—That he is to offer Gifts and Sacrifices for Sins: That he can have Compassion on others: That he must sacrifice for himself: That he must be peculiarly appointed to this Dignity by God. These are the Offices and Duty of every High Priest taken from among Men; and these are so expressly laid down, that the Apostle might the more clearly shew the Superiority of Christ to the Jewish High Priest in each of these Respects. From whence the Conclusion is plain, *Let us hold fast our Profession.*

The first Character is, *Every High Priest taken from among Men, is ordained for Men in Things pertaining to God, that he may offer both Gifts and Sacrifices for Sin.* This is the Office of an High Priest, taken from among Men; and in this, Christ, who was not taken from among Men, acted as the High Priest did. What is meant by—*ordained for Men in Things pertaining to God*—will be easily understood from *Exod. xviii. 19*, where *Moses's* Father in Law gave him this Advice—*Be thou for the People, to Godward, that thou mayest bring their Causes unto God.* In the LXX it is, *Γίνε σὺ τῷ λαῷ τὰ πρὸς τὸ θεόν, καὶ ἀνοίσεις τὰς λόγους αὐτῶν πρὸς τὸ θεόν.* The High Priest was a Mediator for the People, transacting their Affairs which had a Relation to God: *e. g.* He was in virtue of his Office to offer Gifts and Sacrifices unto God, and thus to restore all Friendship which had been broken, between them. How our Saviour did this, is treated more at large, chap. ix. 24—28. Here no more need be said, than that our Saviour appeared in the True Holy of Holies in the Presence of God for us; and there offered himself, having done the Will of his Father in all Things for the purging or cleansing us from Sin.

TEXT.

PARAPHRASE.

2. Who can have Compassion on the Ignorant, and on them that are out of the Way: For that he himself also is compassed with Infirmity.

3. And by Reason hereof he ought as for

2. And it is right too that he should be one that has Tenderneſs and Good-Nature, not rigorous, and ſevere, and inflexible, towards ſuch as are ignorant, or are guilty of Errors. He ſhould be able and willing to feel for them, ſince he himſelf is not perfectly free from Infirmities. He ought therefore to be a *Man*, that he may know what human Weakneſſes are.

3. And on Account of this Infirmity, every High Priest ought, and is obliged to offer Sacrifice

CHAP.
V.

NOTES on the EPISTLE to the HEBREWS.

2. *Who can have Compassion on the Ignorant, and them that are out of the Way: For that he himself is compassed with Infirmity.* Μελειοπαθεῖν δυνάμεν· ἀγνοῦσι καὶ πλανωμένοις. Μελειοπαθής, is, συγγινώσκων ἐπιεικώς. Hesyc. *One that pardons with Mildness and Equity*: One that treats others with Moderation. It is but natural, that an High Priest taken from among Men, should consider Mankind as abounding with Ignorance and Errors; and should therefore be ready to help their Infirmities, for that he himself is not free from Weaknesses. *Vid. chap. ii. 18. vii. 25.* This Character too agrees to our Lord.

3. *And by Reason hereof.* διὰ ταύτην viz. [ἀδύνατον]. By Reason of this Infirmity, common to him and all Mankind, he is obliged for *himself*, as well as for the People, to offer Sacrifice, ὑπὲρ ἁμαρτιῶν, for Sins. Here indeed there is a *Dis-similitude* of Circumstances betwixt the High Priest taken from among Men, and our High-Priest: For though They have Infirmities and Sins for which they are obliged to offer Sacrifice, yet Christ had none. And in this a remarkably superior Dignity appears in our Lord, that he was *without Sin*, chap. iv. 15. and consequently did not, could not, offer for any Sins of *his own*. When the High Priest, or any other Priest, or any Man whatever, brought a Sacrifice for *Sin of Ignorance*, committed against any Law, which at the Time of Commission he was ignorant of his Transgression, the Priest did not instantly take the Sacrifice, and offer it unto God, but every particular Person made a formal *Confession* of his Sin, and was solemnly to pray to God for Pardon. When the Offender had performed what was required of him, then *the Priest* (or if the *High Priest* brought *his* Sacrifice for a Sin of *Ignorance*, he was to *confess his Sin* as much as others were, and to *pray* for Pardon as much as others) then the Priest took the Blood, and *poured it at the Bottom of the Altar*, and sprinkled some of it before the Lord, in the Manner, or according to the Circumstances, prescribed: and when this was done, the Priest is said to *expiate the Sin*, because he had performed what God required in order to restore the *Friendship*

PARAPHRASE.

TEXT.

CHAP. V. Sacrifice for the Sins, not only of the People, but of and for himself. It is very right therefore that *Jesus Christ*, so much superior as he was to Angels, should be made *Man*, that he might execute this great Office for us, and be a proper Mediator between God and Man. But besides this,

the People, so also for himself to offer for Sin.

4. Before

NOTES on the EPISTLE to the HEBREWS.

101-142 ship that had been broken between the Offender and God. There was always required *Confession* of Sins and *Repentance*, in the High Priest, as much as there was in others, in the Days of the Levitical Priesthood; and as much as there is or can be now, in order to Forgiveness. When therefore it is said, that *Jesus was a faithful High Priest in Things pertaining to God*, εἰς τὸ ἰλασκέειν τὰς ἀμαρτίας τῆς λαοῦ, to make Reconciliation for the Sins of the People, chap. ii. 17. or to offer for the Sins of the People—it is not to be imagined, that he *confessed* or *repented* of his own Sins, for he was *without Sin*: Nor did he expiate any of the Sins of others without their *Repentance* or *Amendment*, more than the Jewish High Priest did, under the Law of *Moses*. Nor was the Office of our High Priest ordained with any such Design. The Customs of the World were by Sacrifices to engage in, or restore lost Friendship with God; and this was deemed an *eating at God's Table*, as Friends together. The Priest's Office was to offer the Sacrifice upon *God's Table*, i. e. the Altar. The Offender was to bring his Gift; and he was to *confess his Sin*, and by Confession of his Offence he shewed his Desire to be restored to a State of Friendship with God. When the Priest had offered the Sacrifice, the Offender usually partook of the Meat offered on God's Table, and then was deemed restored to his former State of Friendship with God. And thus was the Priest the Agent for Men in Things pertaining to God: And he was said to *expiate Sin*, or to make Atonement for Sin, being the Transactor appointed between God and Man for that Purpose.

In the Case of the *daily* Sacrifice, where no particular Person was concerned, but the Sacrifice was *general*, or for the Nation, and therefore provided at the public Charge, certain Persons seem to have been appointed as the Representatives of the People: And these laid Hands on the daily Sacrifices, and *confessed* the Sins of the People.

So also for himself. The Words of the Law are—*If the Priest that is anointed do sin according to the Sin of the People, let him bring for his Sin which he hath sinned a young Bullock without Blemish unto the Lord for a Sin-Offering*, Lev. iv. 3. The Priest that is anointed is the High Priest, Lev. xxi. 10. xvi. 32. But then Christ being *without Sin*, he could not offer any Sacrifice for what he was not guilty of. In every Thing else he acted for Man as the Office or Nature of the High Priesthood required, in Things pertaining to God.

TEXT.

PARAPHRASE.

4. And no Man taketh this Honour to himself, but he that is called of God, as was Aaron.

5. So also Christ glorified not himself to be made an High Priest, but he that said unto him, Thou art my Son, this Day have I begotten thee.

4. Before the Law every Man was his own Priest. But when the Law was given, the Priesthood was confined to the Tribe of *Levi*; and out of that Tribe *Aaron* was in a particular Manner chosen to be the High-Priest. It was not in the Power of any Man to take this Honour to himself, but he only who was called or appointed to it by God himself: And thus it was that *Aaron* was appointed to this Office and Dignity, *Exod. xxviii. 1.*

5. So also Christ took not upon himself the Honour of being our *High Priest*, but was appointed to that Dignity as much as was *Aaron*. The Call of *Aaron* was by God: The Call of *Jesus Christ* was by God too, when he declared him his Son.

6. Add

NOTES on the EPISTLE to the HEBREWS.

4. *No Man taketh this Honour to himself, but he that is called of God as was Aaron.* Called of God, means a particular Designation or Appointment to the Dignity of High Priest; such a one as *Aaron* had, *Exod. xxx. 30.* They therefore misapply this Text, who would argue from it the Necessity of a peculiar appointment made by Man to the Administration of an Office in the *Christian Church*. How right soever such Designations may be, (as they certainly are) this Text has no Relation to such Matters; but is only intended to prove, that Christ was as eminently and as clearly designed and appointed by God to be an High Priest as ever *Aaron* was. In this Respect then an Equality of Christ to *Aaron* is proved: Afterwards the Superiority of Christ, even in this Respect, will be shewn. If the Question be put, why God appointed this Form of Government, viz. of an High Priest and inferior Priests among his People the *Jews*, the Answer is—It was plainly the best suited to preserve them from the Idolatry of their Neighbours. For which, *vid. Spencer de Leg. Hebræorum*, lib. i. cap. 8. *Cephalæus's* Edition, instead of ὁ καλούμενος, reads ὁ καλόμενος, but he that was likewise called of God as was Aaron.

5. *So also Christ glorified not himself to be made an High Priest.* Οὕτω καὶ ὁ Χριστὸς ἐχ' ἑαυτὸν ἐδέξατο γεννηθῆναι Ἀρχιερεῖα. So likewise Christ did not take the Honour to himself of being an High Priest; he did not of himself; but was expressly appointed by God to this high Honour when he declared him his Son.

But he that said unto him. Ἀλλ' ὁ λαλήσας πρὸς αὐτὸν. But he that said concerning him. For the Meaning of the Word πρὸς, see chap. i. 7.

Thou art my Son, this Day have I begotten thee. It was remarked, chap. i. 5. that no such Language was ever used concerning any Angel, as this—Thou art my

NOTES on the EPISTLE to the HEBREWS.

CHAP.
V.

Son, this Day have I begotten thee. In this Place these Words are produced again, in order to prove that *Christ glorified not himself to be made an High Priest*, but he that said concerning him, *Thou art my Son*. The Difficulty is to shew the Connexion that there is between these Words, and God's appointing Christ to be an High Priest; or what Relation they have to this Affair.

The Words of the second Psalm are cited, and applied to Christ, to shew how God performed his Promise to *David*, in raising up the Messiah (*whose Kingdom was to be an everlasting Kingdom*), and in course, how *David's House was established for ever*, 2 Sam. vii. 25. Not that these Words alone prove the Call of the Christ to the Honour of the High Priesthood: But These joined to Words in another Place, prove him appointed to that Office; an Office which was to continue *for ever*. And so the Apostle reasons in Proof of his Point, not barely saying—*Thou art my Son, this Day have I begotten thee*—but adding—*As he saith also in another Place, Thou art a Priest for ever after the Order of Melchizedec*. It seems to be in this Place, as when St Paul preached *Jesus* to the *Jews* at *Antioch* in *Pisidia*, he explained to them the Scriptures, and shewed that Christ *died and rose again*, and that the Promise which was made unto the Fathers God had fulfilled unto their Children, in that he had raised *Jesus* again. He then cites this Passage of the Old Testament—*As it is also written in the second Psalm, Thou art my Son, this Day have I begotten thee*, Acts xiii. 33. The Reasoning of the Apostle was founded on the Promise made to *David* to establish his House *for ever*: And that the Resurrection of Christ was the Means by which this Promise was made good. So in this Epistle he argues exactly in the same Manner. Christ was to be a *Priest for ever* after a particular Order or Manner. The Promise made to *David* was to be made good. If therefore *David's* Son was a *Priest for ever*, and designed by God for that Office, then *David's* House would be *established for ever*. And that this was the Manner in which all was to be brought about, appears from what is said in another Psalm, *Thou art a Priest for ever after the Order of Melchizedec*.

These Words of the Psalmist—*Thou art my Son, this Day have I begotten thee*—are thrice applied by St Paul to our Saviour. Once on Account of his Resurrection, and twice in this Epistle; whereof the First is in Relation to his Dignity as a Son, and the other Time in this Place, concerning his Priesthood. The Words themselves convey to us no Idea of a Resurrection, nor of any Priesthood: And the whole Psalm, in its plain literal Sense, seems to belong to *David*, or to his Son; and implies the Folly of those who should offer to rise up in Rebellion against this Son, whoever he was. How then come the Words of this Psalm to be applied by the Apostle to *Jesus Christ*? Or if they do refer to him, how do they prove what they are produced for in their respective Places?

The First Place is, where St Paul preaching to the *Jews* at *Antioch* in *Pisidia*, tells them of *David*: and then says, *Of this Man's Seed God hath according to his Promise, raised unto them a Saviour Jesus*. And when they had fulfilled all that was written of him, viz. that he should be cut off from the Land of the Living, *They took him down from the Tree, and laid him in a Sepulchre*; but God raised him from the Dead, Acts xiii. 23, 29, 30. The Apostle goes on, *We declare unto you glad Tidings, how that the Promise which was made unto the Fathers, God hath fulfilled the same unto us their Children, in that he hath raised up Jesus again, as it is also*
written

NOTES on the EPISTLE to the HEBREWS.

written in the second Psalm, *Thou art my Son, this Day have I begotten thee*, ver. 32, 33. The Apostle adds still farther another Promise made by God; where he says, *I will give thee the sure Mercies of David*, ver. 34. The Argument then which the Apostle here uses is this: "The *Messiah* was to descend from *David's* House, and his House was to be established for ever. *Jesus* did descend from him, and in him were fulfilled all the Promises made to *David*, by means of the Death and Resurrection of Christ; which shews, how these Declarations of God come out, just as the Promises were designed." Just as it is said in the second Psalm, *Thou art my Son*, to whom the Promises were made; and in another Place, that he was to enjoy all that was spoken in the Prophets under those Terms, *The sure Mercies of David*, which could not be otherwise had, than by the Death and Resurrection of the Christ.

CHAP.
V.

In the second Place, Heb. i. 5. These Words of the Psalmist are cited, only as an Instance of Language never used concerning *Angels*. For concerning what Angel is ever such Appellation used as, *Thou art my Son*. Should it be said, that to make the Reasoning most conclusive, the Words should belong to the *Son of God*—allowing that, the Argument is full and strong without such Application; and therefore there is no Necessity for it.

In the third Place, where these Words occur, it is when the Apostle is to prove that the *Son* is to be a *Priest for ever*. The Words in themselves only shew, that that Person, in whom the House of *David* was to be established for ever, was come; and that all might be fulfilled in him. But as to his being a *Priest for ever*, that depends upon another Prophecy, which is cited to prove, that he was all along designed by God for that Office, seeing he declared so long beforehand, That he was to be a *Priest after the Order of Melchizedec*.

What has led every Body into another Interpretation of the Apostle's Meaning is, that the Words of the Psalmist are said to be spoken to Christ as by God himself. "Christ glorified not himself to be made an High Priest, but, ὁ λαλήσας πρὸς αὐτὸν, *He that said unto him*, Thou art my Son. These Words therefore were the very Words of God to Christ; and by them he called him to the Honour of being an High Priest. It is true, that these Words may concern *David* or *Solomon* in some Sense; but if they do so, yet they relate to Christ in a more sublime and mystical Sense: And it is much more true of the *Son of God*, than ever it was of *David* or *Solomon*, *I will give thee the Heathen for thine Inheritance, and the utmost Parts of the Earth for thy Possession*."

But the Point to be proved is, that we are obliged to understand those Words, ὁ λαλήσας πρὸς αὐτὸν, as if they necessarily signified, *He that said unto him*. For as they may signify, *He that said concerning him*, the Words of the Psalmist stand in no Need of mystical Senses, but are easily to be understood of what God designed to do, and of the Manner in which he designed to do, what he had promised to *David*. God had promised to establish *David's* House for ever: And *David* in this Psalm repeats, with great Joy and Exultation of Mind, the Promise and the Consequences of it. But then *David* knew no more the Manner how this Promise would be made good, than if no such Promise had been given to him. It seems to have been with him, as it was with all the Prophets of old: *They enquired and searched diligently, what, or what Manner of Time, the Spirit of Christ which was in them did signify*.

PARAPHRASE.

TEXT.

CHAP.
V.

6. Add those other Words, said of him in another Place, *Thou art a Priest for ever after the Order of Melchizedec*, *Psalms* cx. 4. He therefore that was this Son, is expressly declared to be a *Priest*. He was called to that Office when he rose from the Dead, and entered into the true Holy of Holies: and as to the Kind or Manner of this Office, it was a Priesthood of that Sort or Constitution that *Melchizedec* exercised.

7. Now Christ could not but have Compassion for Men, as every High Priest taken from Men ought to have, because when he was in the Flesh upon Earth, and had a mortal Body, we find him of a tender-hearted Disposition,

6. As he saith also in another Place, *Thou art a Priest for ever after the Order of Melchizedec*.

7. Who in the Days of his Flesh, when he

NOTES on the EPISTLE to the HEBREWS.

signify, when it testified before-hand the Sufferings of Christ, and the Glory that should follow, 1 Pet. i. 9, 10. They were assured of the Event, that such or such a Thing would be; but as to the Manner, they were as perfect Strangers as if they had not foretold it. David was assured, that God's Mercy would not be taken from him as it had been taken away from Saul; and he knew that his House would be established for ever. When therefore the Apostle was to prove, that Christ was designed to be a Priest for ever, he cites the second Psalm, wherein no more is said, than that God had promised a certain Son to David, who was to have the uttermost Parts of the Earth for his Possession; and to this the Apostle joins another Prophecy of this Son, by which the Priesthood for ever is declared to be in the same Person. Not that the Words of the second Psalm would prove that Christ was appointed or called to be a Priest for ever: But they proved that the Promise made to David was in a sure Way of being made good; and then, the other Passage annexed, concerning the Priesthood, shewed how the whole came out in fact, since the Priesthood was to continue for ever in Christ.

6. As he saith also in another Place, *Thou art a Priest for ever after the Order of Melchizedec*. The Explication of this follows, chap. vii. The Apostle had named the second Psalm in the preceding Verse: When therefore it follows—*As he saith in another*—it seems more natural to supply the Word Psalm than Place.

7. Who in the Days of his Flesh. During the Time he was in the Flesh, or was incarnate: During the Time that he was made lower than the Angels, that through Death he might destroy him that had the Power of Death, chap. ii. 14.

TEXT.

PARAPHRASE.

had offered up Prayers and Supplications with strong Crying and Tears, unto him that was able to save him from Death, and was heard in that he feared;

Disposition, offering up Prayers and Suppli-
cations, even with strong Crying and Tears, CHAP.
unto his Father, (who was certainly able to V.
have saved him from Death, had it been
agreeable to his Will and Design, and being
certainly heard) by Reason of that great Re-
verence and Submission paid by him;

8. Notwithstanding

NOTES on the EPISTLE to the HEBREWS.

When he had offered up Prayers and Supplications. The Allusion is to the Prayers of our Saviour which he made in the Garden to God to remove that Cup from him, *Matt.* xxvii. 37, 38, 42. It must not be imagined, that this offering up of Prayers for himself at that Time was any Part of his *Priestly* Office, any Ways corresponding to what the High Priest did, when he offered Prayers or Sacrifice for his own Infirmities. For our Saviour was not a *Priest* whilst he was upon Earth, as appears, *chap.* viii. 3. and consequently never could act as a Priest before his Ascension into Heaven.

With strong crying and Tears. Μετὰ μεγάλῃς ἰσχυρᾶς καὶ δακρύων. Vid. *Matt.* xxvii. 50. There is no Mention any where of our Saviour's Tears but in this Place, except upon his raising *Lazarus* from the Dead, *John* xi. 35.

And was heard in that he feared. Καὶ εἰσακουθεὶς ἀπὸ τῆς εὐλαβείας. There is the same Difference, in general, between ἀκουθεὶς, and εἰσακουθεὶς, as between *sacrificare*, and *litare*. Ἀκουθεὶς signifies, *being heard*; the other signifies, *so heard as to have the Request granted*. The Words, ἀπὸ τῆς εὐλαβείας, is not, *in that he feared*, but as it is in the *Vulgate*, *pro reverentia*, by Reason of that Reverence and Submission which was paid to his Father by the Son. The Phrase, εἰσακουθεὶς ἀπὸ, is frequently used in this Sense; thus, *The Children of Israel hearkened not to Moses*, καὶ εἰσήκουσεν Μωσὴν ἀπὸ τῆς ὀλιγοψυχίας, καὶ ἀπὸ τῶν ἔργων τῶν σκληρῶν, by Reason of, or for, *Anguish of Spirit, and cruel Bondage*, *Exod.* vi. 9. Again, *They cry*, καὶ ἐμὴ εἰσακούσῃ ἀπὸ ὕβρεως πορνῶν, *but he shall not hear* because of the Pride, *by Reason of the Pride of evil Men*, *Job* xxx. 12. Εὐλάβεια, signifies here, not *Fear*, but *Reverence, solicitous Care not to offend or displease*. The Sense is, That Christ, when he prayed to God in the Manner he did, by Reason of that reverential Regard he had to his Father in all his Conduct, *was heard*.

Here it may be asked, How could he be said to have *been heard*, or to have his Request granted, when he prayed to have *the Cup* that he *was to drink pass from him*, and yet this was not permitted, but he died that cruel ignominious Death which he prayed that he might not suffer? But the Case was, he prayed that it might pass away from him, *if it were not determined that he should drink it, O my Father, if this Cup may not pass away from me except I drink it, thy Will be done.* *Matt.*

PARAPHRASE.

TEXT.

CHAP.
V.

8. Notwithstanding his being a Son, he learnt from the Things he underwent perfect Submission to all Sorts of Afflictions.

9. And having gone through the utmost of Distress and Sufferings with Patience and Resignation to his Father's Will, and having endured such Contradiction of Sinners against himself,

8. Though he were a Son, yet learned he Obedience by the Things which he suffered.

9 And being made perfect, he became the

NOTES on the EPISTLE to the HEBREWS.

Matt. xxvi. 42. He that prays with such Submission and Resignation has his Request granted, if he desires not his *own Will*, but his Father's to be done.

8. Though he were a Son. *καίπερ υἱός*. Notwithstanding his being a Son, he learned Obedience by that severe Discipline he underwent. The Connexion of this, and the preceding Verse, seems to stand thus. *Jesus* offered up Prayers unto him that was able to save him from Death, and he was heard too, by Reason of the Reverence and Regard he shewed to his Father in all Things; and he was accordingly rewarded. Yet notwithstanding his being a Son, the *only beloved Son*, he learned Obedience by going through a State of Sufferings.

9. And being made perfect. *καὶ τελειωθείς*. There is no Question, but *τελειωθείς* is used frequently in the LXX for what in the Original is, *having their Hands filled*; and this Manner of Expression seems to have arisen from the Custom of delivering certain Instruments or Things into the Hands of the Person appointed to the Office designed for him. The Person receiving such or such Instruments or Ensigns of his Office, had his *Hands full*: and hence, to *fill the Hands* of any one, came to signify, in general, to *finish*, to *consummate*, to *complete*, as being the *last Act* which completed the Designation, and put the Person in Possession. Thus, when Aaron and his Sons were consecrated, the Ram then offered was called, *The Ram of Consecration*, as we translate it, *Exod. xxix. 22*. In the Hebrew it is, *The Ram of Fillings*, מלאי. Thou shalt gird them with Girdles, [viz. Aaron and his Sons] and thou shalt consecrate Aaron and his Sons, מלאת יד אהרן ויד בניו, *τελειώσεις Ααρὼν τὰς χεῖρας αὐτῶ. καὶ τὰς χεῖρας τῶν υἱῶν αὐτῶ*, *Exod. xxix. 9*. So too, *ver. 29. 33. 35*. The Expression, *Filling the Hand of him*, is kept up by the LXX, 1 Kings xiii. 33. ἐπλήρωσεν ἡ χεὶρ αὐτοῦ. We render it, *He consecrated him, and he became of the Priests of the High Places*. The Meaning is, he did all that was to be done to put him into the Place or Station he was appointed to.

The Word, *τελειώω*, does not signify to consecrate, unless it is applied to a Priest, who was perfected as a Priest by Consecration. It properly signifies what we translate it, to make perfect. So, *It became him, by and for whom are all Things, to make the Captain of our Salvation perfect*, *τελειῶσαι, through Sufferings*, chap. ii. 10. And so too, St Paul speaking of the Sufferings which he underwent, says — *Not as though I had already attained, or were already perfect*, ἥδη τετελειώμαι.

i. e. had

TEXT.

PARAPHRASE.

Author of eternal Salvation unto all them that obey him.

10. Called of God an High Priest after the Order of Melchizedec.

11. Of whom we have many Things to say and hard to be ut-

himself, he became the proper Author of eternal Salvation unto all those who submit themselves to his Government. CHAP. V.

10, 11. Having the Appellation of an *High Priest after the Order of Melchizedec*, given him by God himself, about whom I must enlarge, as being of great Consequence to the Subject in Hand; and which it is no small Difficulty to explain, not so much from the Nature of the Subject, as from your having little

NOTES on the EPISTLE to the HEBREWS.

i. e. had finished the Work which is to be done by me. Christ then was brought through Sufferings to his Glory, and being entered into Heaven, chap. vi. 20, he became the Author of eternal Salvation to all that obey him. So that, *τελειωθείς*, here signifies, being completed, having done all in order to his being in full Possession of what he was designed for.

He became the Author. *ἄτις*. The Cause; the Agent by whom any Thing is brought about or done. Christ was the Agent by whom all that submitted to him were brought to God, and were entitled to eternal Life. He was *ἄτις*, the Person who made Things to be what they are, by bringing all to God.

10. *Called of God.* *Προσάγορευθεὶς*. Not *καλέμενος*, as *ver. 4.* but *προσάγορευθεὶς*, Having the Title of High Priest given him by God. He was not called to his Office, as Aaron was; but he was something more; and which shews a superior Honour, he was saluted with that Title by God himself. Just as *προσάγορεύειν αὐτοκράτορα*, is to proclaim or salute any one Emperor.

After the Order of Melchizedec. According to the Form, or Manner, or Kind of Priesthood, or the Means of exercising it. The Apostle means, that Christ was called to be an High Priest after the Order of *Melchizedec*, not by having a Series of Successors, nor by having his Title founded upon any lineal Descent; but as acting in his Office, without depending on, or attachment to, any particular Family.

11. *Of whom.* *Περὶ ᾧ*. This may relate to *Melchizedec*; or to an *High Priest* after the Order of *Melchizedec*: Or it may be rendered, *Of which Matter*.

Hard to be uttered. *Δυσσερμένευτον λέγειν*. Hard to be made understood. *Of whom we have much to say*, and hard to be interpreted so as to make you comprehend it.

P A R A P H R A S E.

T E X T.

CHAP. little or no Attention to, or understanding of, tered seeing you are
 V. this Matter. dull of hearing.

Seeing ye are dull of hearing. Νωθεὶ γρηγορεῖτε ταῖς ἀκοαῖς. Remifs, slack.
 So *Ecclus. iv. 29. Be not in thy Deeds, νωθρὸς καὶ παρρημῖος, slack and remifs.*
 And again, *chap. xi. 12. There is another slow, and hath Need of Help, νωθρὸς, in*
Opposition to one in the preceding Verse, who is said to make haste. Here there-
fore this Word signifies, remifs, careless, that has little or no Desire to hear, or
learn, or to attend to what he hears.



S E C T.

S E C T. VI.

C H A P. V. 12.—VI. 20.

C O N T E N T S.

THE Design of what follows in this whole Section is to exhort the *Hebrews* to a steady Perseverance in their Profession, and to go on and improve themselves in the Doctrine of Christ, and not to think that they know all that is to be known, because they are acquainted with the Necessity of *Faith in God*, and *Repentance from dead Works*, and the *Doctrine of Baptisms*, and *Imposition of Hands*, and a *Resurrection*, and *future Judgment*, but they were to build upon these Principles, and adhere steadily and uniformly to them, and still go on to perfection, and with *Patience* wait for the Performance of what God had promised, and what they had been taught to *hope* for. This is all a Digression from the Topic he had begun on; nor does he resume this Affair till the last Verse of the next Chapter, when he returns to his point; but having hinted, that he had many Things to say on this Subject which they were perfect Strangers to, he presses the Obligation to Perseverance, and not to betray the good Cause of Christianity through any Difficulties or Dangers they might be incident to.

T E X T.

P A R A P H R A S E.

12. **F**OR when for the Time ye ought to be Teachers, ye have need that one teach you again which be the

12. **F**OR, considering the Time that you have been acquainted with Christianity, it might have been expected that you would have been able to have taught others how they were to act and behave in their Christian Course. But instead of that, I find that

CHAP.
V.

N O T E S on the EPISTLE to the HEBREWS.

12. *For the Time.* Διὰ τὸ χρόνον. The Doctrines of Christ had been so long taught among the *Jews*, that they could not but understand the Scriptures of the Prophets, unless they were extremely careless and negligent.

PARAPHRASE.

TEXT.

CHAP. V. that ye have Occasion to be taught again yourselves, which are the first Elements of the Oracles of God; and you have need of Milk, and not of strong Meat. You are to be taught the first Principles of Revelation, instead of being taught what concerns the Office of Christ, and what you are to suffer, and go through for his Name's Sake.

first Principles of the Oracles of God, and are become such as have need of Milk, and not of strong Meat.

13. For every one that goes no farther than the very first Principles of Revelation, may justly be compared to a Babe that is nursed up by Milk: he is unacquainted with the Doctrine of Justification by Christ, and of the Means of our

13. For every one that uses Milk is un-

NOTES on the EPISTLE to the HEBREWS.

The first Principles of the Oracles of God. Τα στοιχεῖα τῶν ἀρχῶν τῶν λογίων ᾧ Θεῷ. *The very Elements of the Oracles of God.* He means the plainest and clearest Principles contained in the Word of God. You had, says the Apostle, need of even these to be laid before you, rather than the deep Things of Christ, i. e. the Doctrines that are suited to those who are perfect; he means, what he elsewhere calls, *The Wisdom of God in a Mystery*; the Means used by God to reconcile the World to himself; the Forgiveness of Sins, and such like: All which, in the next Verse, is called, *The Word of Righteousness*.

And ye are become such as have need of Milk, and not of strong Meat. By strong Meat the Apostle means Doctrines not easily discoverable in the Scriptures, which yet are there plain enough when they come to be pointed out. Such are the Notions of the Messiah's being to be παθὴνς, liable to Sufferings: The Rejection of the Jews, and the Admission of the Gentiles; The bearing Persecution for Christ; and many others, which *Babes in Christ*, as the Apostle calls them, would with Difficulty conceive the Reasons of. And therefore St Paul distinguishes between such, and *Spiritual Persons*, who comparing carefully Scripture with Scripture, could discover, the secret Things of God, vid. 1 Cor. ii. 13—16. iii. 1, 2. Not that the Apostle here would have some Doctrines taught to some, and other Doctrines taught to others: Or some Doctrines concealed, whilst others are only to be taught; but as Christians are able to improve in their Knowledge of the Oracles of God, so they were to go on to *Perfection*, and always to be improving in the Scriptures to their Lives End.

TEXT.

PARAPHRASE.

skillful in the Word of Righteousness; for he is a Babe.

14. But strong Meat belongeth to them that are of full Age, even those who by Reason of Use have their Senses exercised to discern both Good and Evil.

our being made righteous before God, and how Christ is entered into Heaven for us, and what is his Office there. CHAP. V.

14. But as solid Food is the Nourishment of Men grown up, of such as by Strength and Use have all their Faculties exercised as they ought to be, and can see the Difference betwixt Good and Evil, so is it in Christianity: He that is well versed in that, will be able to see how our Redemption was made by the Blood of Christ, and not by the Sacrifices of the Law, and how our High Priest acts continually for us.

NOTES on the EPISTLE to the HEBREWS.

13. *The Word of Righteousness.* Λόγος δικαιοσύνης. Every one that is unacquainted with the *Word of Righteousness*, is here called a *Babe*. The Thing intended is, That whosoever is ignorant of the *Righteousness of God without the Law*, which is witnessed by the Law and the Prophets; even the *Righteousness of God which is by Faith in Jesus Christ unto all and upon all that believe*, is only fit to be begun with; and to be taught the first Elements of the Oracles of God. This is sometimes called, *The Righteousness of God*, as Rom. iii. 22. Sometimes, *the Righteousness which is of Faith*, Rom. ix. 30. x. 6. The *Word of Righteousness* means, The Doctrine of our being treated as Righteous in consequence of our Faith in Christ. This is elsewhere expressed by—*God was in Christ reconciling the World unto himself, not imputing their trespasses unto them*, 2 Cor. v. 19; *Being justified freely by his Grace through the Redemption that is in Christ Jesus*, Rom. iii. 24. It is called *the Righteousness of God*, as it is the Method which he has taken to treat Mankind: And as *Faith* is the Thing required, as a Means of this Grace, it is *the Righteousness of Faith*, or by Faith: And it is called absolutely *the Word of Righteousness*, as it is the great Principle of the Gospel of Christ.

14. *To them that are of full Age.* Τελείων. So, *We speak Wisdom to them that are perfect*, τοῖς τελείοις, 1 Cor. ii. 6. Those therefore that are here called, of *full Age*, are the same as those, who by Examination, or Information, are fully acquainted with the Mysteries of the Gospel, or the great Design of God in the Dispensation of the Messiah; who have by Use and Exercise been able to trace out what is good or evil, true or false.

CHAP. VI.

PARAPHRASE.

TEXT.

CHAP.
VI.

I. I do not therefore design to enter into the Doctrines of Christ, I mean such as were taught you at your first Admission into Christianity, but I shall go on and instruct you in what becomes Christians, advanced in some Measure, to know still further; not staying to lay afresh the Foundation, or what was taught you to *make* you Christians, but I shall suppose them well known to you, and admitted, such are Repentance from all Manner of Sin, and a firm Belief in the One God and Father of all,

1. Therefore leaving the Principles of the Doctrine of Christ, let us go on unto Perfection; not laying again the Foundation of Repentance from dead Works, and of Faith towards God.

2. And

NOTES on the EPISTLE to the HEBREWS.

CHAP. vi. 1. *Therefore leaving the Principles of the Doctrine of Christ.* Τὸν λόγον τὸν ἀρχαῖον καὶ χεῖρ. Laying aside the Doctrines which were taught you when first ye were initiated into Christianity. The Apostle means, what in the preceding Chapter were called, *The Elements*, or *First Principles*, of the Oracles of God, chap. v. 12.

To Perfection. Ἐπὶ τὴν τελειότητα. To that State of Knowledge and Practice which the following Doctrines are designed to lead to; searching with Industry and Diligence what the Word of God has taught concerning Christ, *vid. chap. v. 12.* The *Τέλειαι*, *Perfect*, are opposed to *Babes in Christ*.

Not laying again the Foundation. Θεμέλιον. The Doctrines taught Men at first in order to Baptism into Christ. So St Paul—*As a wise Master-Builder I have laid the Foundation*, 1 Cor. iii. 10. And in the next Verse—*Other Foundation can no Man lay*: by which he meant no more than that Jesus was the Christ. *Fundamental* Doctrines were not in those early Days the same as they grew to be in the Ages of Contention, when Christianity became a Matter of abstruse, metaphysical, unintelligible, Jargon, involved in thick Darknefs, and covered with Mystery; but Men were taught the easy and plain Doctrines of Faith in one God the Father Almighty, and in Jesus Christ his Son our Lord, and Repentance from dead Works, and the Meaning of laying on of Hands, and of Baptism, and a Resurrection, and a future Judgment.

Repentance from dead Works. Μετάνοιαν ἀπὸ νεκρῶν ἔργων. *Dead Works* are nowhere mentioned, I think, but in this Epistle; in this Place, and chap. ix. 14. St James

TEXT.

PARAPHRASE.

2. Of the Doctrines of Baptisms, and of laying on of Hands, and of Resurrection of the Dead, and of eternal Judgment.

2. And of the Difference between *Jewish* Baptisms or Washings, and that Rite of Initiation in the Gospel of Christ; and of laying on of Hands used to such as had been initiated; and of the Resurrection of the Dead, and of a final Judgment to eternal Happiness or Misery.

CHAP.
VI.

3. Leaving

NOTES on the EPISTLE to the HEBREWS.

James indeed speaks of *Faith without Works* as *dead*, chap. ii. 17, 20, 26. By which he means, that it is *useless* to him that has it; that it is not *operative* or *active*, that it answers no Purpose. But here, *Dead Works* are such as are not only useless or unprofitable, but such as lead to Death; they are such as God will punish with Death. All Sin exposes Men to God's Justice; and the *Wages of Sin is Death*, Rom. vi. 23. Therefore one of the first Principles taught to all who were instructed into Christ was, that they were to abstain from the Violation of the Rules of everlasting Righteousness, in order to the Enjoyment of everlasting Life. *Tertullian* read this Place, not *ab operibus mortuis*, from *dead Works*, but *ab operibus mortuorum*, from the *Works of those that are dead*, *Tertul. de Pudicitia*, c. xx.

2. The Doctrine of Baptisms. βαπτισμῶν διδαχῆς. The Reason why the Apostle speaks of *Baptisms*, in the Plural Number, seems to be this. He writes to the *Hebrews*, who had not only several Sorts of *Baptisms* enjoined in and by their Law, but they had had *John*, (whom all looked upon and acknowledged to be a Prophet) baptizing into the Belief of one that was to come after him, *Acts* xix. 4. And into a *Baptism of Repentance*. Now what the Converts to Christ were all baptized to, was, into *Repentance*, and the Belief of *Jesus's* being *the Christ*. When a Gentile was made a Convert, he was to profess his Faith in one God the Father, who made all Things; and then, that *Jesus* was the Son of God; and thus by Baptism he was initiated into a Society professing these fundamental Truths, and thus were all such made holy, or called to be Saints. When a *Jew* was converted, he was baptized into the Profession of *Jesus's* being *the Messiah*; he already believing in the One God. When *John* made use of this Rite to all such as became Believers in the *Messiah who was soon to appear*, he declared Repentance to be necessary, in order to obtain *Remission of Sins* from God. Then came our Saviour, and declared the same, and he baptized his Disciples in his own Name, as being *the Messiah* himself actually come. When a *Jewish* Disciple therefore was to be baptized, he was instructed in the Differences of the *Jewish* and *Christian Baptisms*: And hence the Apostle here speaks of the *Doctrine of Baptisms*.

And of laying on of Hands. *Viz.* What was the Use and Purport of this Practice. For antiently they were wont to lay on Hands as soon as the Persons were baptized, *Acts* viii. 17. xix. 5, 6. to give them *the Holy Ghost*: Sometimes they used this Ceremony

PARAPHRASE.

TEXT.

CHAP.

VI.

3. Leaving I say these Things, my Design is to proceed, and to instruct you further in the Doctrines of Christianity, and to shew you how great the Advantages of Christianity are above those of the Law. And this I shall do, if God gives me Life and Health. I will not lay again the first Principles of Christianity before you,

4. For it is extremely hard, and what may be called impossible, for such as have once received

3. And this will we do, if God permit.

4. For it is impossible for those who were

NOTES on the EPISTLE to the HEBREWS.

Ceremony to appoint Persons to Offices, Acts vi. 6. xiii. 3. Sometimes to heal, as Acts ix. 12, 17. This Custom then being so variously applied to such different Purposes, it was explained to the Person to be initiated by Baptism.

3. *And this will we do, i. e.* We will go on to teach those Doctrines which a perfect Christian ought to be well acquainted with. Such are, the Nature of the Offices of Christ: The superior Advantages of the Christian Dispensation above the Law of Moses: The Intention of God to change the *Mosaic* Law, by the Introduction of a much better: The Insufficiency of bloody Sacrifices to take away Sin, &c.

4. For it is impossible, &c. It seems not easy to find out the Connexion of this with what precedes: And yet the Particle *For* plainly points out that there must be some. It stands, as I apprehend, thus. "I will not lay again the Principles of the Doctrines of Christ to you, *For it is impossible for those who have been once enlightened, and have been fully instructed in them, if they fall away to renew them again by Repentance.*" For this Reason he would not mention them any further, but would go on to treat of Matters of a more abstruse Nature. It appears from this Epistle, that the Times were troublesome, especially to those who professed the Gospel: And the fundamental Articles of Christianity were sufficient in themselves to hold Men from Apostacy. There was no Necessity to inculcate again, what they had been fully taught at their Initiation into Christ. It was enough just to mention them. The Apostle therefore assigns this as the Reason why he would not lay again the Foundations of Christianity; but would rather choose to go on to Perfection, *i. e.* to instruct them in other Points, which would shew a consistent Scheme in the whole, and more and more tend to inform them in the Mystery of Godliness. Accordingly, all the Discourses following about the Priesthood of Christ, and the Uselessness of Sacrifices, and the Imperfection of the Law, &c. shew a Consistency of the whole Scheme of Providence, and enable us to see the Fitness of what had been done, and the Necessity of persisting steadily in our Profession.

TEXT.

PARAPHRASE.

once enlightened, and have tasted of the Heavenly Gift, and were made Partakers of the Holy Ghost,

received the Light of the Gospel, and have had the first Principles of it well laid, and have had any Sense of the Heavenly Gift of eternal Life, and have been made Partakers of some or other of the Gifts of the Holy Ghost,

CHAP.
VI.

5. And

NOTES on the EPISTLE to the HEBREWS.

Enlightened. φωτισθέντας. Such as have received the *Light* of the Gospel: Such as have acquired by any Means so much Knowledge and Truth, as to see how the Prophecies of the Old Testament have been fulfilled in *Jesus Christ*. And hence this Word has been commonly applied to such as have been *baptized*, such Persons having been first *instructed* in, or *illuminated* by, the Truths of the Gospel. In this Place, and *chap. x. 32.* it means such as had been made acquainted with what had been foretold concerning the Christ.

And have tasted the Heavenly Gift. The Gift of God, says St Paul, Rom. vi. 23. is eternal Life through *Jesus Christ our Lord*: And in order to That, Remission of our *past Sins* is granted to us by God, δωρεάν, gratis, Rom. iii. 24. To *taste* this Gift, is to *perceive*, to be *sensible* of, the Truth of such Gift of God. To be convinced of Life eternal through Christ, is one of the strongest Motives that can be urged to make any one hold fast his Profession.

And have been Partakers of the Holy Ghost. Καὶ μετόχους γεννηθέντας πνεύματος ἁγίου. It may seem by this, as if every one who had embraced the first Principles of Christ, or had been baptized into his Religion, had been Partaker of some, or other, Gift of the Holy Ghost. And in a large Sense this may be admitted to be true. But if it be imagined, that every Christian enjoyed some or other of the *extraordinary Gifts* of the Spirit, such as *healing the Sick*, *casting out Devils*, *speaking with Tongues*, and such like—This is more than can be fairly inferred from this Place. For though in some Places, to *partake of*, signifies to have a *Share* or *Portion* with others in common, (as when the *Hebrews* are said to be, *Partakers of the Heavenly Calling*, chap. iii. 1. or *Partakers of Christ*, iii. 14. or Christ is said to *take Part of Flesh and Blood*, μετέχων, chap. ii. 14.) yet if a Person were convinced of the Truth of the Gospel, by a careful Study of the Scriptures, or by seeing himself, or by being fully satisfied of the Miraculous Powers and Assistances of the first Preachers of the Gospel, he might properly enough be said, μετέχων, or μεταλαμβάνων, to be *Partaker* of the Holy Ghost. And this I suppose to have been the Case of many in those early Days. However, if the Apostle be thought to speak of such as actually had the extraordinary Gifts of the Holy Ghost, and yet through Fear of Sufferings, or by any other violent Temptation, fell away from Christianity, his Reasoning is still stronger, and the Unlikelihood of bringing such back to the Truth is still the greater.

P A R A P H R A S E.

T E X T.

CHAP.
VI.

5. And have any Sense of the comfortable and sure Word of God, which instructs Men how to act with Uprightness and Honesty, in every Station and Circumstance of Life: And have seen the wonderful Works performed in the Christian Age, which are sure Pledges of what will be done in due Time, according to what the Prophets have said;—

6. I say, if you, who have all these Privileges and Advantages, apostatize and give up your Profession, or indeed if you Sin wilfully, it

5. And have tasted the good Word of God, and the Powers of the World to come;

6. If they shall fall away, to renew them.

NOTES on the EPISTLE to the HEBREWS.

5. *And have tasted the good Word of God.* Καὶ καλὸν γευσάμενος Θεῷ ῥῆμα. *i. e.* Have any just Sense of the Word of God, which teaches Rectitude of Action, and what a Man, as an intelligent Creature, is obliged to do, and what he is to enjoy, if he observes it, or how justly he is punishable if he violates it.

And the Powers of the World to come. Δυνάμεις τε μέλλοντος αἰῶνος. He means the *powerful*, or *miraculous* Works of the Christian Age: *God bearing them Witness both with Signs and Wonders, and with divers Miracles, and Gifts of the Holy Ghost*, chap. ii. 4. *The World to come*, or rather *the Age to come*, signified the Age of the Messiah, which was to last to the final Consummation of all Things. It is the same with, οἰκυμένη μέλλουσα, in chap. ii. 5. The Prophet Daniel had foretold the great Events that were to happen in the World, and had distinguished them into certain Periods by the great Empires that were to arise, quite down to the Time when the Judgment was to sit. And he tells us of a certain Kingdom, which, during the Fourth great Empire, *the God of Heaven was to set up*, and which was *never to be destroyed*. Now this was plainly the Kingdom of Christ that was then just beginning; it was then properly the *Age to come*, or the *future Age*: and the *Powerful Works* at that Time wrought, were the *Powers of the Age to come*, or, which is the same Thing, the Powers of the Kingdom of Christ.

6. *If they shall fall away.* Παράπλῳας. This is a general Word, and not only signifies, *falling away*, but all *sinning*, *i. e.* all departing from the Rule that ought to have been followed. And accordingly the Substantive παράπλῳμα, is commonly used for *Trepass*, or *Lapse*. Here it should seem to signify, a *total falling away* from Christ, or at least a great Failure in Duty, such as *Deserting the Brethren*, a withdrawing from Religion in Times of Difficulties—Crimes hinted at towards the Close of this Epistle. Suppose a Man once *enlightened*, who *sees* how God has brought about his Schemes, and sees such mighty Confirmations of what he believes, by *Miracles* and Signs; and suppose him to have had a Future State and a Judgment

TEXT.

PARAPHRASE.

again unto Repentance :
Seeing they crucify to
themselves the Son of
God afresh, and put
him to open Shame.

7. For the Earth
which drinketh in the

it is next to impossible to bring you back, or
so far put you into your former State as to
bring you to Repentance ; because you reject
the Son of God, as they did who crucified
him ; or I may say, ye *crucify him again*, and
put him to open Shame as they did.

7. For as a Soil that soaks up the Rain
that often falls on it, and brings forth Fruits
of

CHAP.
VI.

NOTES on the EPISTLE to the HEBREWS.

a Judgment to come laid before him : And let us suppose him, by the Force of violent Temptation, warped into some grievous Sin, or to be induced to apostatize from the Faith—What Arguments or Motives can be urged to such a Man, more or stronger, than what he already has been instructed in ; and which have proved too weak to hold him steady to his Duty ? Another sort of Man may be convinced and converted : But after that Men are *enlightened*, if they refuse to adhere to the Truth, or act in Violation of it, what further Motives can be urged than what have been, and which have proved to be ineffectual.

To renew them again unto Repentance. Πάλιν ἀνακαινίζεν εἰς μετάνοιαν. It is exceeding difficult, in a high Degree *improbable*, that such as are here described should become penitent and return to their Duties. The Word, ἀδύνατον, *impossible*, must here be taken, not as implying a strict Philosophical *Impossibility*, but a *Moral* one : For there are Instances of Men who having been overcome by present false Reasonings, or by Fears, have fallen, and afterwards have returned and repented, and have persevered in their Duties with great Resolution. *Novatus* argued very absurdly from this Passage, to prove that Repentance for Sins committed after Baptism was not to be allowed by the Church, nor were such as *lapsed* to be admitted to Communion : Or if Men *fell* in Times of Persecution, they were to be shut out from all Communion of the Saints. Such Discipline tends only to make Men despair : It is urging this Text in a Sense contrary to Fact, as well as Reason ; and the whole is founded upon a Word, which in all *Moral* Books signifies only *Moral Impossibilities*, i. e. great Difficulties.

Seeing they crucify to themselves. Ἀνασταυρῶντας ἑαυτοῖς. The Reason of the great Difficulty, or the *Moral* Impossibility of a Renovation, or Return to Duty, is here assigned. They that *fall away* from Christ, or are guilty of gross Offences, treat him as if they thought that he deserved the Sentence executed upon him : And thus they expose him to *open Shame*, and act as if they thought that he deserved to be treated as he was.

7. For the Earth. By this Comparison, the Manner of the Apostle's Reasoning appears evident. Those who have been once *enlightened*, and have *tasted the Heavenly Gift*, &c. are *steadily* to persevere in their Duties ; and are just like good Soils,

PARAPHRASE.

TEXT.

CHAP. VI. of all Kinds, fit for them by whom it is cultivated, partakes of the Blessing of God, and answers the Ends for which the Pains is taken on it.

Rain that cometh oft upon it, and bringeth forth Herbs meet for them by whom it is dressed, receiveth Blessing from God.

8. And that Soil which produces nothing but Thorns and Thistles, and such like Trumpery, is worth little; and no one thinks it worth his Pains to cultivate it, nay, is almost ready to curse it, and the End of it is, to be neglected if not destroyed; just so is it with us: If we are ready and willing to improve the Advantages we have, the Blessing of God does certainly attend us: But if we apostatize from the Faith, or produce not good works, or live not according to the Advantages we have, we shall be rejected of God as unworthy his Favours, and finally be under that Curse to depart into everlasting Fire prepared for the Devil and his Angels.

8. But that which beareth Thorns and Briars, is rejected, and is nigh unto cursing, whose End is to be burned.

9. But, though I speak in this Manner, warning you of the Danger and Consequences of Apostacy or Sin, yet, Beloved Brethren, I am persuaded that I have Reason to look for much better Things from you, even such as will lead you to, and make you lay hold of, Salvation.

9. But, beloved, we are persuaded better Things of you, and Things that accompany Salvation, though we thus speak.

10. For

NOTES on the EPISTLE to the HEBREWS.

which being well watered, constantly bring forth good Fruit, and are very justly said to be *blessed by God*. On the other Hand, Those who either *fall away* totally, or lapse into great Sin, are fitly compared to *barren* and *unfruitful* Lands, which produce nothing, or what is worse than nothing, *Briars* and *Thorns*. This is a *State* or Condition exceeding bad; and is at present, and finally will be more so, *curst by God*.

TEXT.

PARAPHRASE.

10. For God is not unrighteous to forget your Work and Labour of Love, which ye have shewed towards his Name, in that ye have ministered to the Saints, and yet do minister.

11. And we desire that every one of you do shew the same Diligence to the full Assurance of Hope unto the End.

10. For God is a Being of Justice, Goodness, and Mercy, and therefore will not forget the Pains you have taken, and the Labour to shew your Regard to him, and the Love you have for his Honour, and to propagate his Glory, manifested very clearly in your having with Diligence ministered unto the Saints, and continuing still in the same friendly Office of comforting and relieving them.

11. And what I further desire of you is, that every one of you would shew the same Diligence to preserve and keep up, and manifest to others, quite to the End of your Lives, the same Hope of eternal Life which has been given you by the Gospel: Nor do I mean merely the same *Hope*, but that *full Assurance* of it which you have shewn on all proper Occasions.

12. That

CHAP.
VI.

NOTES on the EPISTLE to the HEBREWS.

11. *To the full Assurance of Hope unto the End.* Πληροφορίαν ἢ ἐλπίδα ἀχευτάως. The Term, πληροφορία, *full Assurance*, or as it is elsewhere rendered, *Fulness*, implies, the *Effect*, or *Consequence*, of what it is applied to. In this Place the Apostle desires, that the *Hebrews* in general, would shew the same Diligence that *some* of them had done, in ministering to the Saints; and he urges, that the Hope they had would lead them, if they considered it as they ought, to act in this Manner. The Conviction they had of their Hope of eternal Joys, would lead them to do good to others quite to the End of their Lives. So, *Let us draw near with a true Heart*, ἐν πληροφορίᾳ πίστεως, *in fulness of Faith*, chap. x. 22. i. e. having not only a full Conviction of Mind that our Faith is well grounded, but that we are to act in such or such Manner in Consequence of it. So too, Col. ii. 2. *That their Hearts being knit together in Love, and unto all Riches of the full Assurance of Understanding*, εἰς πάντα πλοῦτον ἢ πληροφορίας ἢ συνέσεως, *to the Acknowledgment of the Mystery of God, and of the Father, and of Christ*. He means, Being knit together in Love, and to all the good Effects and natural Consequences arising from our Understanding, and acknowledging the Mystery of God. When the Word is used without any other joined to it, as 1 Thes. i. 5. ἐν πληροφορίᾳ πολλῇ, *in much Assurance*, the Word implies much more than *Assurance*. Our Gospel came not unto you.

PARAPHRASE.

TEXT.

CHAP.
VI.

12. That ye may not be remiss and careless in your Duties, but be steady Imitators of them, who being convinced of the Truth of what God has said, went on in what was right, with Constancy and Perseverance; and thus are in Possession of the Promises made to them.

12. That ye be not slothful, but Followers of them who through Faith and Patience inherit the Promises.

13, 14. To encourage you in this steady Perseverance, and *full Assurance of Hope* of what is promised to you, consider the Case of *Abraham* himself. For when God made a Promise to *Abraham* to bestow a Blessing upon

13. For when God made Promise to Abra-

NOTES on the EPISTLE to the HEBREWS.

you in Word only, but also in Power, and in the Holy Ghost, and in all the great Effects and Consequences that have arisen from your being fully persuaded of it's Truth. Whatever it is, that this Term, *πληροφορία*, is applied to, whether it be Faith, Hope, Understanding, it implies such a Fulness as leads a Man to act readily and determinately upon it.

12. *Inherit the Promises.* *κληρονομήσαντες τὰς ἐπαγγελίας.* Be ye Imitators of them who through Faith and long Suffering inherit the Promises made by God. He means such good Christians as had persevered in their Profession of Christ, and were now in actual Possession of what God had promised to *Abraham*. The Time was now come, when all the Promises made to *Abraham* were accomplished. He had three or four distinct ones made to him: One was of a Son in his old Age; a second was, that through this Son a Blessing was to be derived to all the Earth; the third was, that his Seed should increase as the Sand upon the Sea-Shore, and the last was, that they should be settled in the Land of *Canaan*. All this was now seen to have come to pass: and therefore the Apostle encourages the *Hebrews* to be Imitators of those who had gone before them, in Faith, and Hope; since they now saw the Promises all made good, and those who believed in Christ, in Possession of that which had been so long expected.

13. *For when God made Promise to Abraham.* *Τῷ γὰρ Ἀβραάμ ἐπαγγελάμενος ὁ Θεός.* It is plain, that something here is to be supplied, in order to connect what is here said about *Abraham*, and the Oath made to him, with what the Apostle is saying. And what that is, is sufficiently clear from ver. 20. where he speaks of our Saviour as having entered Heaven for us, and having promised that to us. We then who believe in Christ (who has promised us eternal Life) must wait with Patience; and not give over acting as we ought, through Apprehension that God will not perform his Promise made by Christ, though we think it long; for what God has

TEXT.

PARAPHRASE.

ham, because he could swear by no greater, he swore by himself,

14. Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15. And so after he had patiently endured, he obtained the Promise.

on him, because he could swear by no one ^{CHAP. VI.} greater than himself, he made no Hesitation, but swore by himself, that *in Blessing he would bless him, and in multiplying he would multiply his Seed as the Stars of Heaven, and as the Sand which is upon the Sea Shore, and thy Seed shall possess the Gate of his Enemies. And in thy Seed shall all the Nations of the Earth be blessed,* Gen. xxii. 17, 18.

15. Now this was not, indeed it could not be, instantly performed: and therefore *Abraham* was forced to wait with Patience a long time, and he supported himself with *Hopes* that God would in due Time accomplish what he said: And now he may be said even to *obtain the Promise*, since his Seed has been multiplied as was promised, and the Blessing

NOTES on the EPISTLE to the HEBREWS.

has promised he will certainly perform. As *Abraham* therefore, after patient waiting, did at last obtain what was promised him, so likewise shall *we*, if we faint not. The Reasoning then stands thus: Imitate them who through Faith and Patience inherit the Promises; and in particular, imitate *Abraham* to whom God made a Promise that was not instantly to be accomplished. He patiently waited; and he was assured that what was promised would be made good. It was indeed a Promise made, and bound with an Oath; that those who were concerned might be the more certain, that it would be made good; and they were in full Hope that all that was said would be made good. So likewise, *we* may be certain, that his Promises made to us will be made good, Since Christ our Forerunner is gone to take Possession of Heaven for us.

The Apostle has argued in the Epistle to the *Galatians* just in the same Manner: *I speak*, says he, *after the Manner of Men: Though it be a Man's Covenant, yet if it be confirmed, no Man disannulleth, or added thereto. Now to Abraham's Seed were the Promises made*, Gal. iii. 15, 16. *And if ye be Christ's, then are ye Abraham's Seed, and Heirs according to Promise*, ver. 29. All the World was to be blessed through *Abraham's Seed*: i. e. through the Messiah, Jesus Christ. We then who believe in Christ are the Persons blessed through him; and are to receive what is promised by him.

15. *And so after he had patiently endured, he obtained the Promise.* Καὶ ὅτω μακροθυμίας ἐπέτυχεν ἡ ἐπαγγελία. The Promise was, *in blessing I will bless thee,* and.

PARAPHRASE.

TEXT.

CHAP. Blessing of all the Earth is now come. It
 VI. was indeed a Promise made with an Oath,
 and we know the strict Obligation thence
 arising.

16. For Men indeed always swear by one that is greater than themselves, or engage to perform what they promise by appealing to one superior to themselves; and an Oath is that Sort of Thing that puts an End to all Controversy and Debate.

17. God therefore being willing more abundantly to shew unto *Abraham*, and to all those who were entitled to the good Things designed and promised—to shew I say his Resolution to give them, and the Immutability of what he said, he interposed with an Oath made by himself.

18. That by two immutable Things, *viz.* a *Promise* and an *Oath*, in *either* of which it was impossible for God to fail or disappoint, and much less when any Thing stood confirmed by *Both*, we that believe in him might have great Comfort and Assurance. We, I say, who believe in Christ, and have fled from the Wickednesses that are in the World, to lay hold of that Happiness which is set before us, and which we have just Reason to expect.

16. For Men verily swear by the Greater; and an Oath for Confirmation is an End of all Strife.

17. Wherein God willing more abundantly to shew unto the Heirs of Promise the Immutability of his Counsel confirmed it by an Oath.

18. That by two immutable Things in which it was impossible for God to lie, we might have a strong Consolation, who have fled for Refuge to lay hold upon the Hope set before us:

19. Which

NOTES on the EPISTLE to the HEBREWS.

and in multiplying I will multiply thee, ver. 14. *Abraham* waited with Patience many Years ere he could see any Posterity from *Isaac*: But at length what was promised about the *Encrease* of his Family, was made good; and he obtained not the *Promises*, but *The Promise*, the particular Promise of *blessing* and *multiplying* him, or enlarging his Family.

TEXT.

PARAPHRASE.

19. Which we have as an Anchor of the Soul both sure and steadfast, and which entereth into that within the Veil.

20. Whither the Forerunner is for us entered, even Jesus, made an High Priest for ever after the Order of Melchisedec.

19. Which Hope is to the Soul in the midst of Temptations, what an Anchor is to a Ship tossed about in the Sea, it is a Stay upon which we may rely, firm and sure; and it is what will lead us into Heaven itself, that true Holy of Holies which lies within the Veil.

20. Into which Place Jesus is entered for our Advantage and Benefit; as our Forerunner to prepare it for us against we come. Jesus I say who is made an High Priest for ever after the Order of Melchisedec, which is a Point of Importance for you to understand, and which therefore now I will explain.

CHAP.
VI.

NOTES on the EPISTLE to the HEBREWS.

19. Which entereth into that within the Veil. Εἰς τὸ ἐσώτερον ἢ κατὰπετάσμα-
70. The Apostle means that the Hope that is set before us, is not limited to any Thing temporal or present, but reaches to Heaven and Heavenly Things, which he compares to the Holy of Holies; to that Part of the Tabernacle which was behind or within the Second Veil. Vid. chap. ix. 3.

20. Whither the Forerunner. Ὅπου. Into which, Jesus is entered, chap. ix. 24.

S E C T. VII.

C H A P. VII. 1,—10.

C O N T E N T S.

THE Apostle having mentioned two or three times before, that Christ was a Priest after the Order of *Melchisedec*, he now comes to give an Account of this great Person; and to prove that he was *greater* than their Forefather *Abraham*. From hence he argues, that if a Priest was to arise of the same *Sort* and *Order* that *Melchisedec* was, he must be of an Order *superior* to the present *Aaronical* Priesthood; and consequently that the *Levitical* Priesthood must be changed. Now Christ being a Priest of this superior Order, the *Hebrews* ought not any longer to adhere to the *Levitical* Priesthood, nor to the *Mosaical* Dispensation, but to that of Christ which was prior and superior to it.

C H A P. VII.

P A R A P H R A S E.

T E X T.

CHAP. I.
VII.

FOR this *Melchisedec*, whom I mentioned, was King of *Salem*, and was not

1. **F**OR this *Melchisedec*, King

N O T E S on the EPISTLE to the H E B R E W S.

1. *For this Melchisedec.* The Apostle had spoken of an High Priest after the Order of *Melchisedec* thrice before, *chap. v. 6, 10. vi. 20.* And he had hinted, that he had *many Things to say of him, and hard to be understood.* All therefore that has been said in the preceding Chapter is a Digression, from which he now returns in order to explain what he meant by *Strong Meat.* He had proved before, that Christ was far *more excellent* than *Moses*: That he was as properly *called of God an High Priest* as was *Aaron*: That the Christian Rest was superior to that promised to the *Jews*: And now he undertakes to shew the Dignity and Excellency of the Christian High Priest, to be superior to, and greater than, that of *Aaron*, or the *Levitical High Priests.* The Topics by which he proves this, are, That the same Priest

TEXT.

PARAPHRASE.

of Salem, Priest of the most high God, who met Abraham returning from the Slaughter of the Kings, and blessed him,

2. To whom also Abraham gave a tenth Part of all: First being by Interpretation, King of Righteousness, and after that also King of Salem, which is King of Peace,

3. Without Father, without Mother, with-

not only a Worshipper of the One God and Father of all, but acted as the *Priest* of the most high God. He brought forth Bread and Wine to refresh *Abraham* and the People with him, when he returned from the Slaughter of the Kings, and had rescued his Brother *Lot* that had fallen into their Hands; and in the Name of God he blessed *Abraham*, and gave Thanks to God in a solemn manner for the Victory which he had given to him, *Gen. xiv. 19, 20.*

2. *Abraham* likewise divided and gave to this Man the Tenth Part of all his Spoils. It is very remarkable, that this Word, *Melchisedec*, signifies, *King of Righteousness*, or *King of Peace*, as well as King of a certain City called *Salem*; and the Name is very proper to put us in Mind of his Office.

3. This *Melchisedec* has no Father, nor Mother, nor Pedigree ever mentioned; we know

CHAP.
VII.

NOTES on the EPISTLE to the HEBREWS.

Priest now *abideth always*, and does not *die*, as the *Aaronical* Priests do; and that he has no *Sins* of his *own* to offer for, as they had. Before he enters into this, *Melchisedec* and *Christ* are compared together, as being *like* each other in several Circumstances. Both were Kings of *Peace* and *Righteousness*; and neither of them deduced their Right to their respective Priesthood from any *Succession*. Both of them exercised the Office of *Blessing*, as *Priests*: and neither of them deriving from *Parentage* their Office, it follows, that no Objection can be raised against the Priesthood of the One, which does not equally lie against the Priesthood of the Other.

2. *To whom also.* Great as *Abraham* was, yet he gave *Tithes* to, and was blessed by, *Melchisedec*: And in Consequence, this *Priest* was greater than *Abraham*; for *without all Contradiction the less is blessed of the better*, ver. 7.

3. *Without Father, without Mother.* Ἀπάτωρ, ἀμήτωρ. No more is intended by this, than to observe, that the *Father* or *Mother* of him are no where mentioned, nor are they pretended to be known; nor is any Hint of his Family taken Notice of in the Scriptures which mention him. He was indeed King of *Salem*, whether by that Word be meant *Jerusalem*, as the *Jews* and the Antient Fathers commonly

PARAPHRASE.

TEXT.

CHAP. know nothing of either his Birth or his out Descent, having
 VII. Death: But this we see plainly, that he was neither Beginning of
 like Days, nor End of Life;

NOTES on the EPISTLE to the HEBREWS.

understood it; or as *Jerom* contends, King of *Salem*, a Village near *Scythopolis*, where the Ruins of his Palace were shewn. *vid. Hieron. ad Evagr.* But it is no where said, from whom he descended, nor who his Parents were, or that he was of any Line or Family to which Priesthood was annexed, as was the Case of the *Aaronical* Priests. As we know nothing of his Birth, or Death, or Parentage, it is certain that no particular Succession was necessary either to constitute him a Priest, or to continue him in that Office. For had That been at all necessary, something of that Sort would have been mentioned.

It has been the Conjecture of a very learned Writer, that *Melchisedec* "is said to be without Father and without Mother, because his Parents not living with him, were unknown in that Country." The Instances produced seem not to prove the Point for which they are brought. His Lordship thus goes on. "Thus *Seneca*, speaking of Two of the antient Kings of *Rome*, says, That *Servius* had no Mother, and *Ancus* no Father, which he afterwards explains, by saying, that it was not known who was the Father of *Ancus*: And hence also *Horace* says,

" ————— Persuades hoc tibi vere
 " Ante Potestatem Tulli atque ignobile Regnum,
 " Multos sæpe viros, nullis majoribus ortos,
 " Et vixisse probos, amplis & honoribus auctos.

HOR. Serm. Lib. I. Sat. vi.

The Words of *Seneca* are—*Duos Romanos Reges esse quorum alter Patrem non habet, alter Matrem. Nam de Servii Matre dubitatur, Anci Pater Marcius, Numæ nepos dicitur.* Epist. 109. Edit. Basil. 1529. These Instances only prove, that such Language as, without Father, without Mother, may be used, when the Ancestors of any one were Persons obscure, or of no Note or Figure in Life, or when a Question may be made who was the Father or Mother: And they will prove, that there is no Occasion to suppose *Melchisedec* to have been an Angel, or not a Man, from such Language concerning him. But here the Intent and Design of the Apostle in the Use of such Expressions is to be considered. He was to prove, that there was no Necessity of Succession in the Office of this Priesthood, as there was in the *Aaronical* Institution. No Father, no Mother of *Melchisedec* is ever mentioned; no Pedigree, no Genealogy, is so much as hinted at. From whence he concludes, that there was no Necessity of Family, Tribe, Nation, or Succession, in order to be a Priest as he was.

Having neither Beginning of Days nor End of Life. This is remarked here for the same Reason as the former Words, without Father, without Mother, in Opposition

TEXT.

PARAPHRASE.

but made like unto the Son of God, abideth a Priest continually.

4. Now consider how great this Man was, unto whom even the Patriarch Abraham gave the Tenth of the Spoils.

5. And verily they that are of the Sons of

like to the Son of God in this Respect, that he continues a Priest for ever: for the Psalmist makes *Continuance for ever* the distinguishing Mark of the Priesthood of *Melchisedec*. CHAP. VII.

4. Consider now what Sort of Man, and how considerable, this *Melchisedec* was, unto whom the Patriarch *Abraham* gave the Tenth of the Spoils he had taken. He must have been greater than *Abraham*, and acknowledged such even by the Patriarch himself, because he gave him the Tenth of his Spoils.

5. You see how this is even in your own Affairs. For the *Priests* among you have a Command from God to take Tithes of their *Brethren*:

NOTES on the EPISTLE to the HEBREWS.

sition to the *Levitical Priests*, who were obliged to be of a certain Age, before they were admitted to minister, and were dismissed the Service at a certain Age again, *Numb. iv. 35, 39, 43, 47*. Had this been mentioned with any other View, than to shew that *Succession* was unnecessary to one that acted upon the Foot that *Melchisedec* did, the Apostle would not have said, *Having neither Beginning of Days, nor End of Life*, but would have mentioned some Period for *beginning* or *ending* his Ministry. But designing only to shew, that *Succession* was not in the Priesthood of *Melchisedec*, he observes that neither *Beginning* nor *End* is mentioned at all; and consequently, that the *Melchisedechian* Priesthood had this Advantage over the *Aaronical*, as not to be liable to change.

But made like to the Son of God. Ἀφομοιωμένον τῷ υἱῷ τοῦ Θεοῦ. Being like to the Son of God: Not as without Father, and without Mother, but as being a Priest without deriving that Office by way of *Succession*. Lists of Genealogies were always kept among the *Jews*, that it might appear how every one was descended: Nor could any one be admitted to act as a *Priest*, unless he could prove his Descent, not only from the Tribe of *Levi*, but from the Family of *Aaron*. But *Melchisedec* was a Priest of God, like the Son of God, not having any Genealogy, from which his Privilege of acting in that Office was derived: Nor is there any Mention of any Alteration or Change of his Office by Death; nor any *Successors* to him mentioned. Therefore those that are Priests, as he was, abide Priests for ever.

4. Now consider how great this Man was. Θεωρεῖτε ὃ πηλίκον ἦν. Consider what Sort of Man this was. He was superior to *Abraham*, for he blessed him: And he was superior still to *Levi*, or any Son of his, since, if I may be allowed to say so, *They paid Tithes in Abraham*: For the less is blessed of the better, ver. 6. 7, 9:

PARAPHRASE.

TEXT.

CHAP.
VII.

Brethren: And though they all came out from the same common Parent *Abraham*, and therefore were all equal to one another, yet as the Priests receive Tithes, and have the Honour of the Priesthood conferred on them, they are advanced *above* their Brethren. And so it is in this Case.

6. But then he that is not descended from any of the Tribe of *Levi*, received Tithes from *Abraham*, and blessed him who had the Promises; and consequently was *superior* to him.

7. For this can never be denied or gain-sayed, that the Inferior is blessed by him that is Superior: Therefore *Melchisedec* was a Person superior to *Abraham*, as the Priests of the Tribe of *Levi* are superior in this Respect to their Brethren.

8. Nor is this all: There is another Circumstance which demonstrates the great Difference and Superiority of the Priesthood of the Order of *Melchisedec* above that of *Levi*. In this latter Case, Men that *die* take Tithes of others that are their Brethren; but in the former Case, *i. e.* of *Melchisedec*, he does not *die*, for it is said of him, he *liveth for ever*.

9. And

Levi, who receive the Office of the Priesthood, have a Commandment to take Tithes of the People according to the Law, that is of their Brethren though they come out of the Loins of *Abraham*.

6. But he whose Descent is not counted from them, received Tithes of *Abraham*, and blessed him that had the Promises.

7. For without all Contradiction, the less is blessed of the better.

8. And here Men that *die* receive Tithes; but there, he *received them* of whom it is witnessed that he *liveth*.

NOTES on the EPISTLE to the HEBREWS.

6. *But he whose Descent is not counted from them, received Tithes of Abraham.* This sufficiently explains what is meant in the preceding Verses, by *Melchisedec's* being said to be *ἀπάτωρ, ἀμήτωρ*, without Father or Mother. His Genealogy was not derived either from *Abraham's* Line, or from any other: But such as he was, he exercised the Priestly Office, and *blessed him that had the Promises*.

8. *Here Men that die receive Tithes; but there he receiveth them, of whom it is witnessed that he liveth.* Καὶ ἔδε μὲν δεκάτας ἀποθήσκοντες ἄνθρωποι λαμβάνουσιν ἐκείνῳ

TEXT.

PARAPHRASE.

9. And as I may so say, Levi also, who receiveth Tithes, payed Tithes in Abraham.

10. For he was yet in the Loins of his Father when Melchisedec met him.

9. And indeed, if I may be allowed to express myself in such a Manner, even *Levi*, who receiveth Tithes of others, paid Tithes himself when *Abraham* paid them. CHAP. VII.

10. For he may be considered as paying Tithes to *Melchisedec*, when his Father *Abraham* paid them to this King of Peace and Righteousness. If therefore *Abraham* himself was inferior to *Melchisedec*, and the Hebrew Priesthood which *dies* is inferior to one that *lives for ever*, it follows, that ye ought not so much to magnify the Law of *Moses*, nor to depend upon Sacrifices, and a Priesthood of an inferior Order, when you may enjoy one so much superior.

NOTES on the EPISTLE to the HEBREWS.

ἰκεῖ δὲ, μαρτυρούμενος ὅτι ζῇ. And here [according to the Law] Men that die take Tithes; but there, [in the Case of *Melchisedec*] He, of whom it is witnessed that he liveth. As to the single Point of taking Tithes, the Case was the same both in the Law and in *Melchisedec*. But the Difference here considered is, That of Men who die, and of one of whom it is witnessed that he liveth. Men that die have their Successors, to whom Tithes are regularly and constantly paid: But *Melchisedec* is not said to have any Successor, but himself to continue a Priest for ever. So much then as a Priest for ever is superior to a successive Priesthood, so much must that of *Melchisedec* excel that of *Aaron*.

S E C T.

S E C T. VIII.

C H A P. VII. II.—28.

C O N T E N T S.

THE Priesthood of the Order of *Melchisedec* being shewn to be *superior*, and of an *higher* Nature than the *Aaronical* Priesthood—in order to obtain the *Advantages* of that more excellent Priesthood, the Apostle shews that there ought to be a *Change* made in the present; and accordingly, that which Christ has introduced, and exercises, is just such a Priesthood as that of *Melchisedec* was; it is *unchangeable*, and leads to *Perfection*; and consequently it is best fitted to answer all Ends of a *Priesthood*. The *Hebrews* therefore ought to come in, and steadily adhere, to Christ.

P A R A P H R A S E.

T E X T.

CHAP. II.
VII.

IF therefore the *Perfection* of Man, the *utmost Perfection* that we are able to arrive at, and which we were designed for, were to be attained by the *Levitical* Priesthood, (for under that the People received the Law of *Moses*)

II. If therefore *Perfection* were by the *Levitical* Priesthood, (for under it the People re-

N O T E S on the EPISTLE to the H E B R E W S.

II. *If therefore Perfection were by the Levitical Priesthood.* Ἐὰν μὲν ἐν τελείωσι, διὰ τὴν Λευιτικὴν ἱερωσύνης ᾖν. By *Perfection* here is intended, the *Highest Happiness* that we are capable of receiving, and that for which we were intended by God. Wherever there is a *Performance of those Things* which are declared by God, there is said to be a *τελείωσις*, a making them good, a bringing them to *Perfection*, Luke i. 45. Now the *Levitical Priesthood* could only free Men from those Sins which were *Obstructions* to a *temporal Happiness*; it could not be of *Service* in Case of many Sins which the Law provided no Remedy for. And as Man is capable of *Immortality*, the Attainment of That is plainly his *Perfection*; and the Priesthood that conveys to us *this State*, is *more excellent*, and superior to That, which could only confer a *lesser Good*.

TEXT.

PARAPHRASE.

ceived the Law) what further Need was there that another Priest should arise after the Order of *Melchisedec*, and not be called after the Order of *Aaron*?

12. For the Priesthood being changed, there is made of Necessity a Change also of the Law.

Moses) what Occasion still was there that another Priest should arise after the Order or Form of *Melchisedec*, and that he should be called of that Order, and not be called after the Order of *Aaron*? Why is it said in the Scriptures, *Thou art a Priest for ever after the Order of Melchisedec*? Why is it not said, *Thou art a Priest for ever after the Order of Aaron*? CHAP. VII.

12. Does not this necessarily imply that there was to be a *Change* of the Law? For if the Priesthood be *altered*, on which the Sacrifices depend; then the great Day of *Expiation*, and all the good Effects of That, must cease, and indeed there must be an entire *Change* of the Law; for the Law, without the appointed Expiations, would be of no Service to any Body. And in Truth it must be so on other Accounts.

13. For

NOTES on the EPISTLE to the HEBREWS.

What further Need was there that another Priest should arise. Τίς ἔτι χρεια κατὰ τὸ τῶν Μελχισέδεκ ἑτέρου ἀνιστάς ἱερέα. The Levitical Priesthood was appointed when the Law was given to the Jews: And it was of Use, as by it Remission of such Sins was obtained, as were obstructive to the Happiness which was promised to that People. But could *Perfection* have been had by the Priesthood appointed under the Law, or had That been the Design of it, the Scriptures would have had no Occasion to mention another Priest. And yet we find in *David's* Time, 400 Years after the Law, Mention is made of a Priest after the Order of *Melchisedec*, who was to *continue for ever*. Why should this new Priest be mentioned at all; or why was he said to be after the Order of *Melchisedec*; or why not of the Order established, if that had been intended to bring Men to *Perfection*? The Truth is, the Priesthood of the Law was designed for a particular End, during the Law; and not to give Remission of all Sins, or to bring Men to perfect Happiness.

12. For the Priesthood being changed, there is made of Necessity a Change also of the Law. Another Priest arising, there must be a Change of the Priesthood; but how does it follow that there must be a Change of the Law? For though the Priesthood admitted an Alteration, might not the Law as to other Points have continued the same? The Truth is, so much of the Law concerns the Priesthood immediately;

N

All

P A R A P H R A S E.

T E X T.

CHAP.
VII.

13. For he that was designed to be this Priest after the Order of *Melchisedec*, and who was intended by God for this Office, was not to be of the Tribe of *Levi*, but of another Tribe, of which no Man ever gave Attendance at the Altar. And if the Tribe of *Levi* be set aside, then there must be a Change of the Law.

14. Now it is very evident, that our Lord, who is the Person that was all along designed and spoken of, did in Fact arise out of *Judah*, as being of the same Tribe that *David* was: And *Moses* spake nothing of a Priesthood belonging to the Tribe of *Judah*.

13. For he of whom these Things are spoken pertaineth to another Tribe of which no Man gave Attendance at the Altar.

14. For it is evident that our Lord sprang out of *Judah*, of which Tribe *Moses* spake nothing concerning Priesthood.

15. Nor

NOTES on the EPISTLE to the HEBREWS.

All their Sacrifices, Oblations, Purifications, their great Day of Atonement, and, in Short, all their Temple Service, that supposing these to have been abolished, or set aside, their Law itself might properly be said to be changed. But there is still a juster Reason for this Inference of the Apostle. The Law had promised temporal Blessings to its Observers, and had denounced as severe Curses on such as disobeyed it: And as there could not in the Nature of Things but be frequent Lapses, and Deviations from Obedience, a Priesthood was appointed, and a Method of Expiation by Means of them, to restore the Offenders to what they had no Right to but by Obedience. If therefore the Priesthood was changed, the Means of Atonement were taken away; and the Promises, annexed only to Obedience, or Propitiation, were void or of no Effect to all; and in Consequence, the Law itself was insignificant and useless, and must be either changed or abolished quite, the End of it being quite lost.

13. For he of whom these Things are spoken. Viz. The Christ, who was to be of the Order of *Melchisedec*. This is another Reason why the Law was to be changed. For the Priesthood being designed to be, not in the Tribe of *Levi* which the Law of *Moses* had absolutely fixed it to, the Change of the Priesthood to one of another Tribe must change the whole. Now Christ being the Person all along designed to be this New Priest, and he descending from *Judah*, the Law itself must be changed.

14. Of which Tribe *Moses* spake nothing concerning Priesthood. Εἰς ἣν φυλὴν οὐδὲν περὶ ἱερεσύνης Μωσῆς ἐλάλησε. *Moses* spake nothing concerning Priesthood as belonging or relating to that Tribe.

TEXT.

PARAPHRASE.

15. And it is yet far more evident: For that after the Similitude of Melchisedec there ariseth another Priest,

16. Who is made, not after the Law of a carnal Commandment but after the Power of an endless Life,

15. Nor can you pretend that the Priesthood was transferred from one Tribe to another, from *Levi* to *Judah*, and yet that it continues the same still: No. The Law itself must be changed, *if* there is another Priest after the Order of *Melchisedec*,

16. Who is constituted not as the Law of *Moses* appoints, where when one Man dies another is to succeed him in his Office, or as the Nature of Man requires, who can execute this Office no longer than the Man can continue in his *Flesh*. (And this must be the Case, were the Priesthood only transferred from the Tribe of *Levi* to that of *Judah*, and with this only Alteration to continue on) But this is not the Case: For the Priesthood that was appointed, was to be, and continue *for ever*, in an endless and indissoluble Life,

17. For

CHAP.
VII.

NOTES on the EPISTLE to the HEBREWS.

15. *And it is yet far more evident, for that after the Similitude of Melchisedec, there ariseth another Priest.* Καὶ περαιότερον ἔτι κατάδηλον ἐστὶ, εἰ κατὰ τὴν ὁμοιότην αὐτοῦ ἀνίσταται ἱερεὺς ἕτερος. *And this is still more evident, if another Priest ariseth according to the Similitude of Melchisedec.* It is more evident that the Law must be changed, if a Priest ariseth who is *never to die*, but to *continue for ever*. For let the Priesthood be in any Tribe, it can continue according to the Legal Establishment only for the natural Life of a Man, and then Provision is made for a *Successor*: but the Priesthood, according to the Similitude of *Melchisedec*, admits of no such Thing as *Succession*, but is for, ἀκαταλύτως ζωῆς, an *indissoluble Life*.

16. *Who is made not after the Law of a carnal Commandment.* Here a *carnal Commandment* is opposed to a Power of *living for ever*, or an *indissoluble Life*. A *carnal Commandment* therefore is a Law which concerns the *Flesh* that *dies*: Whereas a Priesthood *for ever*, does not depend upon *Flesh*, which in the common Course of Things soon comes to an End. The Apostle therefore is not speaking of the Law as enjoining *Sacrifices*, or any other *external* Worship, but of the Necessity of the Law of *Moses* being changed, since a Priest was to arise of a quite different Sort, who was to *live for ever*. For so are the Words of the Psalmist, *Thou art a Priest for ever, after the Order of Melchisedec*.

PARAPHRASE.

TEXT.

CHAP.
VII.

17. For the Words of the Prophet are, *Thou art a Priest for ever after the Order of Melchisedec.* This Priesthood therefore does not depend upon the *Flesh*; but the Person spoken of is *One Person*, not a *Series* or *Succession*; and he was to enjoy an *endless Life*, a Life that was not to have an End, as that of the present Priesthood has.

18. This shews very plainly, that the Law itself was to be *changed*, and was not to continue in Force upon the Change of the Priesthood, or it's being transferred to any other Tribe: That there is and must be a *laying aside* of the preceding Commandment by Reason of it's *Insufficiency* and *Uselessness* to do that which most naturally might be expected from it, *viz.* the bringing Men to Perfection.

19. For

17. For he testifieth, *Thou art a Priest for ever after the Order of Melchisedec.*

18. For there is verily a disannulling of the Commandment going before, for the Weakness and Unprofitableness thereof.

NOTES on the EPISTLE to the HEBREWS.

18. *For verily there is a disannulling of the Commandment going before.* Ἀθέτησις μὲν γὰρ γίνεται περὶ τῆς ἐντολῆς. Ἀθέτησις is properly a *laying it aside*, a *rejecting* it, a *disregarding* it, arising from it's *Weakness* and *Unprofitableness*. The *Weakness* of the Law is pressed by St Paul, Rom. viii. 3. *What the Law could not do in that it was weak through the Flesh, God sending his own Son in the Likeness of sinful Flesh, and for Sin, condemned Sin in the Flesh.* It's *Weakness* lay in this, that it *made nothing perfect*. It was instituted for another Purpose; and therefore it could not *justify*, or make Men righteous before God. This will be shewn at large in the following Chapters; and consequently, that there was no *Perfection* by the *Levitical Priesthood*. And as to it's *Unprofitableness*—if it could not make Men, what was chiefly to be desired, happy in the Enjoyment of Heaven, it was of little Moment even to those who were under it. As the Law did not aim at the bringing those who were subject to it to a *perfect* State, but only to clear Men from Offences which were Obstructions to a present temporal Good, it is justly represented as *weak*, as *not having Strength*, ἀσθενῆ, Gal. iv. 9. as *beggarly Elements*. It was not unnatural to expect from a Law of God's own Institution, that it would lead Men to the greatest Good that they were capable of enjoying. But the Law of *Moses* had a quite different End; it was designed for a different Purpose; and consequently it had *no Strength* to carry Men to what it was not intended to bring them.

TEXT.

PARAPHRASE.

19. For the Law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

19. For the Law of *Moses* was not calculated to bring Men to the *Perfection* which they might have, or were capable of. It consisted in such Things as were suited only to the present Circumstances of Life: but the introducing of a better Hope upon it, which turned Mens Eyes and Thoughts upon another Life, even upon a future State, which *Jesus* has done, naturally and easily tends to the highest *Perfection* which we are capable of; and by means of that we *all draw nigh* to God, and have access to him.

CHAP.
VII.

20. Again

NOTES on the EPISTLE to the HEBREWS.

19. *For the Law made nothing perfect.* 'Οὐδὲν γὰρ ἐτελείωσε ὁ νόμος. By *No-thing*, is meant, *No Man*. The Form of Expression is not unusual. Our Saviour says, *All, πᾶν, that the Father giveth me, shall come to me*: Which he explains in the next Words—*He that cometh to me shall never hunger*, John vi. 37. And again, *That of all which he hath given me, I should lose nothing, but should raise it up again at the last Day*, *ibid.* ver. 39. So, *Preach the Gospel to every Creature*; i. e. to Men of all Nations, whether *Jews* or *Gentiles*, Mark xvi. 15. The great Thing which the Law proposed was, to direct Men so to act, as that they might procure to themselves a *temporal* Good. This was not Nothing; it was a Good, though far from being the greatest or best Good which might have been proposed, and which the Dispensation of Christ has offered to Man, and which it has procured, *vid.* Rom. viii. 3. When therefore the Apostle speaks of the Law as *weak, carnal, unprofitable*, not making any one *perfect*, he considers it as what it was, instituted for *temporal* Purposes; and consequently as *unfit*, and *unable*, to obtain the Ends which the *Jews* expected from it. They expected to be justified by God, or to be treated as righteous from their Observance of the Law. No, says the Apostle, the Law did not propose to make the Observers of it *perfect*, or completely *happy*. It was *weak*, and *carnal*, for it stood in *Meats and Drinks, and divers Washings, and carnal Ordinances, imposed only until the Time of Reformation*; and therefore it could not make him that did the Service *perfect* as pertaining to the Conscience, Heb. ix. 9, 10. The Law was not able to effect what it was not designed for: And therefore the *Hebrews* ought to recur to Christ, and to his Law which was designed to bring Men to *Perfection*.

But the bringing in of a better Hope did. Ἐπεσπαγωγή ἡ κρείττον ἐλπὶς. *The bringing in of a better Hope, by which we draw nigh unto God, did make perfect, or did that which the Law did not.* When the Law promised *temporal* Happiness, the

P A R A P H R A S E.

T E X T.

CHAP.
VII.

20. Again, every Word, every Circumstance, relating to this Affair, shews the Advantage of the New Covenant above the Old. You may observe, that when the Priest of the Order of *Melchisedec* was resolved on, it was not without swearing an *Oath*,

21. (For as to the *Jewish Priests*, they were appointed without any such solemn Declaration or Designation of them to their Office; but as to the Other, who was appointed to a greater and much higher Office, it was done in a more solemn Manner, even by and with an Oath, as the Psalmist assures us—*The Lord hath sworn and will not repent, Thou art a Priest for ever after the Order of Melchisedec.*)

22. You may be sure therefore that the *Covenant itself*, to be now made or brought into the World by *Jesus*, was more *excellent*, and of *greater Moment*, (since the Person who was

20. And inasmuch as not without an Oath, *he was made a Priest*,

21. (For those Priests were made without an Oath; but this with an Oath, by him that said unto him, The Lord swear and will not repent, Thou art a Priest for ever after the Order of Melchisedec.)

22. By so much was *Jesus* made a Surety

NOTES on the EPISTLE to the HEBREWS.

the Jews had sufficient Ground to expect those good Things which were proposed. But when Christ came, and promised from God Remission of Sins, and eternal Life, we had a *better Hope* raised, even such a one as gave us Access to God.

20. *And inasmuch as not without an Oath he was made a Priest.* Here the Apostle produces another Argument to prove the superior Excellency of the *New Covenant* above the Law of *Moses*; or rather, of the superior Dignity of the Priesthood of Christ above that of the Levitical Priesthood. *Forasmuch*, says he, *as Christ was made a Priest not without the Solemnity of an Oath—by so much was he Surety of a better Covenant*, ver. 22. The Reasoning is, The more solemn and awful the Manner is, in which any one is appointed to his Office, the more important is the Office: Now God engaged himself by Oath in constituting Christ a Priest, which he did not in the Case of making the Levitical Priests: Therefore Jesus is a Priest more excellent or superior to the Levitical Priests. And then as to the Covenant itself—That Covenant is the best which is most solemnly engaged in by the Party that makes it: But the Covenant made by Jesus was more solemnly engaged in than was That of *Moses*: Therefore it was a *better Covenant*.

TEXT.

PARAPHRASE.

of a better Covenant.

was to introduce it, and was to engage for the Performance of it on the Part of God, ^{CHAP. VII.} was appointed in so solemn a Manner) more excellent, I say, than was the Law of *Moses*.

23. And they truly were many Priests, because they were not suffered to continue by Reason of Death:

23. Another Reason which shews the greater Excellency of the Covenant brought in by Christ is, that in the *Levitical Law* there were *many* Priests, constantly *succeeding* one another; and indeed it could not be otherwise, because of the Necessity they were under by means of *Death*.

24. But this Man, because he continueth ever, hath an unchangeable Priesthood.

24. But Christ, for that very Reason, because he is not subject to Death, but liveth *for ever*, hath a Priesthood always in the same Hands, always unchangeable, impossible to pass from one to another.

25. For

NOTES on the EPISTLE to the HEBREWS.

22. *By so much was Jesus made a Surety of a better Covenant.* Κρείττονος Διαθήκης γέγονεν ἑγγυς Ἰησοῦς. *Surety of a more excellent Covenant.* The Covenant of Christ was a Covenant which promised *eternal* Life; whereas that of *Moses* was only for present temporal good Things. *The Man Christ Jesus was the Mediator between God and Man,* 1 Tim. ii. 5. Here he is called the *Surety*, the *Sponsor* or *Engager*, that the Conditions shall be observed by him from whom they were brought. If God then enters into a Covenant, and promises *eternal Life* upon the Conditions of Faith and Repentance, or Obedience to the Law now given; and he sends his *Son* to offer the Term, and to ratify them by all such Means as might confirm them, and assure Mankind of God's kind Disposition to them: And we find by comparing what is contained in the Old Testament, that God had *sworn by himself* that he would raise up such a Person as this *Priestly Mediator*, one cannot but infer that the Christian Dispensation is more excellent than That which was given or made without these Solemnities.

23. *And they truly were many Priests, because they were not suffered to continue by Reason of Death.* This is another Reason given for the superior Excellency of the Christian Covenant. The *Aaronical Priests were many and successive*; and they could not always officiate by Reason of *Death*. But our High Priest, by Means of his Continuance *for ever*, exercises an *unchangeable Priesthood*, ἀπαράλλατον, a Priesthood that does *never pass from one to another*.

PARAPHRASE.

TEXT.

CHAP.
VII.

25. For which Reason he has it in his Power perfectly and completely to save them that are willing to be reconciled to God, and to come to Obedience to his Will through Jesus, seeing he ever liveth, and ever hath Access to God, and can ever interpose on their Behalf.

25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make Intercession for them.

26. And

NOTES on the EPISTLE to the HEBREWS.

25. *Wherefore he is able also to save to the uttermost them that come to God through him.* "ὁθεν ἡ σωζέειν εἰς τὸ παντελές δύναται τὰς περὶ τὸν Θεόν. It signifies little whether the Word, *παντελές*, be here rendered, *completely*, *perfectly*, or *to the uttermost*. The Apostle is speaking of a *complete* and *perfect* Salvation which is to last *for ever*, in Opposition to what the Levitical Priests could give by an annual Expiation which extended no farther than the Law promised. Christ living *for ever* himself could save *for ever* them that came to God through him. *Παντελές* always signifies *completely*: And when it is rendered, *in no wise*, as it is *Luke xiii. 11.* the Subject shews that the Woman there spoken of could not *lift up herself perfectly* or *completely*.

Seeing he ever liveth to make Intercession for them. Πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν. Christ has a Priesthood that never passes to another by Reason of Death: He himself always lives to execute that Office, and to interpose with God in behalf of all that come to God through him. The Reasoning here is only about the Advantage of having a Priesthood not *changeable* by means of *Death*, over the having one where *Death* was constantly intervening. One that is *always present*, is certainly preferable much to one that can act but *once a Year*: And he that is not liable to the Infirmities of Age, or any Thing else, but is *always holy, harmless, undefiled*, is much more valuable than an Intercessor that is encompassed with a thousand Weaknesses which human Nature is subject to.

Ἐντυγχάνειν signifies, *to go to, to meet, to converse with any one*. When it is *ἐντυγχάνειν ὑπὲρ*, it signifies *to speak for any one*, as *ἐντυγχάνειν κατὰ* is *to speak against any one*. Christ therefore *ever living*, and being in Heaven in the Presence of God, can at *all Times* interpose for us, and not as the Jewish High Priests, who had access to God's Presence but once a Year. St Paul has made use of this same Expression, *Rom. viii. 34. Who also maketh Intercession for us*; speaking concerning Christ as being *at the Right Hand of God*. It is the Office of every Priest to intercede with God in behalf of Sinners that come to him, and desire to be reconciled to him, and to be readmitted into his Favour: And this the Jewish Priests did, in their Place, and Station. But the High Priest had a greater Privilege; he was admitted into God's more immediate Presence: But then this Privilege was granted but once in a Year, and he could only on one Day have Access

TEXT.

PARAPHRASE.

26. For such an High Priest became us, who is holy, harmless, undefiled, separated from Sinners, and made higher than the Heavens,

27. Who needeth not daily, as those High

26. And indeed it was very fit and proper for us, that we should have such an High Priest as is holy, free from all Sin, undefiled by any Pollution, separated from all Sinners, and having nothing in common with them as such, as he is to live for ever in a Place where no Sinners are, or can come, and is exalted to God's Right Hand in Heaven, far above all Principalities and Powers,

27. Who had no Necessity to be continually, every Year, offering up Sacrifices as the Jewish

CHAP.
VII.

NOTES on the EPISTLE to the HEBREWS.

Access to God's Presence, and there could intercede only for the People in general upon the great Day of Expiation. But our Saviour, not being subject to Death, has always Access to God; in Truth he lives always in his Presence; and needs not wait the Return of the Year to *interpose* for his Disciples. Nor is it only for the *present* Generation of Men which came into the Gospel, that our Saviour could intercede, as it was only the Offenders of the present Year that the Jewish High Priest could expiate; but it was *future* Generations as well as present that he could intercede for, because he *continueth for ever*, and is able to save to the *utmost* all that come to God through him.

26. *For such an High Priest became us.* Τοῦτ' οὖν καὶ ἡμῖν ἐπρεπεν ἀρχιερεὺς. Such an High Priest suited us, was proper for us, as was perfectly holy, *i. e.* in Life quite pure, free from all Sin, unpolluted. For the High Priest that was polluted could not officiate: And therefore for fear that he should sleep on the Night before the Day of Expiation, he was to eat little; and particularly he avoided all Foods that were Provocatives, for fear of Pollution. Vid. *Reland. Antiq. Hebr.* p. 460. Now our High Priest was perfectly free from all Sin, all Pollution.

Separate from Sinners. Κεχωρισμένον ἀπὸ τῶν ἁμαρτωλῶν. Our Saviour conversed freely with Sinners, *Mat.* ix. 10—13. and he professed it to be his Business to bring them to Repentance, by instructing them in their Duties. But then he did not partake with them in their Sins: *He did no Sin*, 1 Pet. ii. 22. He kept himself separate from them in all such Acts as gave Men the Denomination of Sinners.

27. *Who needed not daily.* Καθ' ἡμέραν. Not every Day of the Year, but continually, every Time of the great Propitiation, which was every Year. For the High Priest did not offer Sacrifice himself in Person every Day, but the ordinary Priests did this in their Courses. Not but that the High Priest might if he had pleased have offered Sacrifice every Day; but the Law was not understood so as to oblige

PARAPHRASE.

TEXT.

CHAP.
VII.

Jewish High Priests do, first for *their own* Sins, and then for the *People's* Sins; as *Aaron* was commanded, and constant Practice verifies, *Lev. ix. 7.* For this our High Priest did once for all; having offered himself. He had no Sins of his *own*, and therefore could not offer for them; but he offered himself once for all, as having done his Father's Will.

28. And

Priests, to offer up Sacrifice, first for his own Sins, and then for the Peoples; For this he did once, when he offered up himself.

NOTES on the EPISTLE to the HEBREWS.

oblige him to do so. Besides, the Apostle is speaking of High Priests as acting in the Course of the Anniversary Expiation: And his Argument is, that our High Priest being made higher than the Heavens, has no Occasion continually to offer Sacrifice, (first for his own Sins, and then) for the Peoples Sins; for this he did once for all when he offered up himself.

For *THIS* he did once. *Τὸτο ὃ ἐποίησεν ἑφ' ἅπασι.* It may be a Question, whether the Word, *ἐφ' ἅπασι*, once, is to be joined to the Verb *did*, or whether it be to be joined to the Verb following, viz. *offerad*. It seems clear, that *ἐφ' ἅπασι*, once, or once for all, is set in Opposition to, *once every Year*; and therefore the Construction should seem most natural, that as the High Priest was obliged to repeat every Year his Oblation, Christ had no Occasion to repeat his at all, but he did what was necessary once for all, when he offered up himself. The Pronoun, *This*, is not to be extended to the whole of what is said in the former Part of this Verse, but only to the Words—for the Peoples Sins. For he himself was without Sin, and therefore could not offer for his own Sins as the High Priest was obliged to do.

When he offered himself. *Ἐαυτὸν ἀνέβηκεν.* Having offered himself. Not as a Propitiatory Sacrifice, but as having done the Will of his Father. To offer himself, is not to present himself as an Expiatory Sacrifice to appease God; for God was already so far appeased, as to send his Son into the World. There could be no Need of reconciling God to Man, when he had already shewn his Love to Man so far, as to send his Son to reconcile Man to God. How then are these sacrificial Terms to be understood? Christ is called our High Priest. The Reason of this is, that as none but the High Priest could ever enter into the Holy of Holies, when Christ entered the true Holy of Holies, that gave him the Denomination of our High Priest. As Christ was the Means by which Remission of Sins was offered to Mankind, and the World was reconciled to God, and made Friends with him; hence is he very properly styled a Sacrifice: And as he gave his Life for this End, and ascended into Heaven, having done the Will of his Father, he then and there offered himself as having done what his Father had commissioned him to do. As thus far the Language is very proper and just, so there are several Differences in the Cases, which shew that Terms are not to be urged further than they are intended. The Office of

TEXT

PARAPHRASE

28. For the Law maketh Men High Priests which have Infirmitie, but the Words of the Oath which was since the Law, maketh

28. And this will shew you another Difference, and even an Excellence in our Case above that of the Jews: For the Law of *Moses* makes Men High Priests, who have *Infirmities*: But he that was constituted by the Words of an Oath, long after the Law, is the

CHAP. VII.

NOTES on the EPISTLE to the HEBREWS.

of the Jewish *High Priest* was *once every Year* to confess his *own Sins*, and then the *Sins of the People*: The Christian High Priest had no Sins of his *own* to confess; nor is he to *confess* the Sins of the World. The Jewish High Priest could not enter the Holy of Holies without *Incensing* it: The Christian High Priest had no Occasion for any such Ceremony when he entered the true Holy of Holies. The Jewish High Priest was obliged, when he entered the Holy of Holies, to carry with him *Blood*, and so did our Saviour when he entered the true Holy of Holies; and herein there was a strict Similitude: But then the Jewish High Priest entered in with the Blood of a *Bullock*; whereas our Saviour entered with his *own Blood*. These and several other Dissimilitudes may be observed between the Two High Priests, as there are between the *Sacrifices* appointed by the Law, and *That* of Christ. But as the End of all Sacrifice was to make God and Man *Friends*, and Christ laid down his Life for this End; and as the *High Priest* alone could enter the Holy of Holies, and Christ entered into the true Holy of Holies, hence are the Terms *Sacrifice* and *High Priest*, justly applied to our Saviour. Still there is a superior Advantage in the Christian Priesthood, which is here particularly mentioned, and that is, that the High Priest was obliged annually to repeat the Sacrifice that he offered for the Sins of that Nation; whereas Christ did once for all what he did for the Sins of the whole World.

28. For the Law maketh Men High Priests which have *Infirmities*. The High Priests therefore were obliged to confess their *own Infirmities first*, as they always did, on the Day of Expiation. The Form in which this was done is preserved to us in the Mishnah. "The High Priest, having his Face turned towards the West, put both his Hands upon the Bullock, and confessed, and said, I beseech thee, O Lord, I have done Evil, I have transgressed, I have sinned before thee, I and my House. I beseech thee, O Lord, forgive me my Iniquities, Transgressions, and Sins, which I have committed, transgressed, sinned, I and my House, according as it is written in the Law of *Moses* thy Servant, In that Day he shall expiate, &c. And the Priests behind him answered, Blessed be the glorious Name of his Kingdom for ever and ever." Mishn. c. Joma. p. 222. c. iii. § 8.

But the Word of the Oath which was since the Law. Μετὰ τὸ νόμον. After the Law. The Apostle keeps in View the Words of the Psalmist, *The Lord swears, Thou art a Priest for ever*, &c. A Psalm composed long after that the Law was given by *Moses*.

142

PARAPHRASE.

TEXT.

CHAP. the Son of God, who is absolutely perfected the Son, who is conse-
 VII. in Heaven, and lives for ever, and cannot crated for evermore.
 { have Sin, as being *perfect* in Heaven.

NOTES on the EPISTLE to the HEBREWS.

Maketh the Son, viz. an High Priest.

Who is consecrated for evermore. Εἰς τὸ αἰῶνα τετελειωμένον. *Perfected, or completed for ever.* The Jewish High Priests had Infirmities, which they were annually to confess. But the Son not only had none whilst he was upon Earth, but even supposing him to have had any, he is now *perfected*, and must continue so for ever free from all *Infirmities*. The Word, τετελειωμένον, is here used in Opposition to the *Infirmities* of *sinning* High Priests: The Son is *perfected*, where he lives for ever in the Presence of God; and will continue to all Eternity. Had it indeed been said, that the Son being *consecrated*, will continue for ever our High Priest, it had been good Sense and very intelligible. But that would not answer the Purpose of the Apostle: For he is speaking concerning the Son, not as *consecrated*, but as *not having Infirmities*, in Opposition to High Priests who yearly *confessed* themselves guilty of such. Whereas, if the Word be rendered, *Perfected*, it will carry the Idea of being free from all *Infirmities*, as the Place requires.

S E C T.

S E C T. IX.

C H A P. VIII. 1,—13.

C O N T E N T S.

THE Author of this Epistle summs up here what he had been speaking of at large before; and reduces his Argument into a short Compass. That as a *Second Form* or *Order* of Priesthood was appointed by God, the *First* must have been liable to Exception. There must have been some good Reason why God should alter what he once had fixed; and as he knew all along his own Designs, it is plain, that he intended to abolish the *Aaronical* Priesthood, and to set up another in it's Place.

C H A P. VII.

T E X T.

P A R A P H R A S E.

1. **N**OW of the Things which we have spoken, this is the Summ: We have such a High Priest, who is set on the Right Hand of the Throne of the Majesty in Heaven,

1. **N**OW to give you the Summ of what I have been saying in few Words: We that have embraced the Faith in Christ are convinced, that we have such an High Priest, as being ascended into Heaven itself, is sat down at the Right Hand of God, on the Throne of the Great God and Father of all. He is not serving at any Altar, nor waiting upon such sort of Service as that requires, but is actually admitted to the Divine Presence itself.

2. He

CHAP.
VIII.

N O T E S on the EPISTLE to the HEBREWS.

CHAP. viii. 1. *Who is set on the Right Hand of the Throne of the Majesty in the Heavens.* Sat down on the Right Hand of the Majesty on High, chap. i. 2.
Set

PARAPHRASE

TEXT.

CHAP.
VIII.

2. He is a *Minister* indeed; but then it is of and in the true Holy Places, and of and in the true Tabernacle, not in Places which have only a Relative Holiness, appointed here on Earth to officiate in, and which Men contrive and order according to their imperfect Schemes and Views; but he is an High Priest in Possession of and in Heaven itself, officiating in a Place as far exceeding your Tabernacle, as Heaven excels any Thing or Place of Man's Contrivance.

3. And indeed as he is a High Priest, and acts in that Character, he must have something to do. For every High Priest is appointed for some End, not to be a mere idle

2. A Minister of the Sanctuary, and of the true Tabernacle, which the Lord pitched, and not Man.

3. For every High Priest is ordained, to of-

or

NOTES on the EPISTLE to the HEBREWS.

Set down at the Right Hand of the Throne of God, chap. xii. 2. i. e. The Throne of him who is, and has all true Greatness, Excellence, and Dignity.

2. *A Minister of the Sanctuary.* *ἱερεὺς ἁγίου ἁγίου.* A Minister of Holy Things, or in Holy Places.

And of the true Tabernacle. Not such a Tabernacle as *Moses* set up, moveable, perishable; but as fixt and immutable as the Heavens themselves; a Tabernacle pitched by God, made by God, not Man.

3. *Is ordained.* *καταστάς.* Is constituted or appointed, that he may offer Gifts and Sacrifices to God: And consequently, *Jesus* being an High Priest, must have something that he must offer. What that is, we are told, *chap. ix. 12, 26.* Whatever it was that God was pleased to appoint for the Remission of Sins, that is, and could not but be, sufficient for that Purpose. Now Christ having performed all that God required, he appeared in his Presence, and offered himself, as having done, or executed his Commission. Here the Apostle goes on to shew, that if our Saviour had continued upon Earth, he could not have been a Priest at all; nor could he have acted as such. For our Lord came out of the Tribe of *Judah*, of which Tribe *Moses* spake nothing concerning Priesthood, *chap. vii. 14.* He could not therefore have acted as a Priest whilst he was on Earth. But besides this, there was no Occasion for him to take upon himself that Office, because *there are Priests that offer Gifts according to the Law, ver. 4.* Hence then it follows, 1. That he never did act as a Priest upon Earth. 2. That he did not offer himself as a Sacrifice upon the Cross: For if he had offered himself at that Time as a Sacrifice, he must

TEXT.

PARAPHRASE.

for Gifts and Sacrifices; Wherefore it is of Necessity that this Man have somewhat also to offer.

4. For if he were on Earth, he should not be a Priest, seeing that there are Priests, that offer Gifts according to the Law,

5. Who serve unto the Example and Shadow of Heavenly Things, as Moses was

or useless Person, but to offer up to God Gifts and Sacrifices, and to intercede with him for Men. From whence it is necessary that this High Priest of ours must have something to offer up to God, since he does not wait on any Altar here on Earth.

4. I told you, that our High Priest was actually in Heaven, and placed upon the Throne of God: For if he were here upon Earth, he could not possibly act as a Priest, as being of a different Tribe; and the Priests that are appointed to offer Gifts, are to act as the Law directs, and are all of the Tribe of *Levi*,

5. And they all officiate and minister in that which was a mere *Copy*, and a faint Resemblance of Heavenly Things, and Places.

For

NOTES on the EPISTLE to the *HEBREWS*.

must have acted as a *Priest* upon Earth. 3. That the Cross is not, nor can it be, considered in any Sense, as an *Altar*. And if we were to understand our Saviour's Oblation of himself upon the Cross, as an *Altar*, we must contradict the Express Words of the Apostle, who says, *If he were on Earth, he should not be a Priest*. And hence, *Lastly*, it follows, That the Oblation of himself upon Earth, or the shedding his Blood, was no Part of his *Sacerdotal* Office; for this was all done and over, before his *Priesthood* began.

5. *Who serve unto the Example and Shadow of Heavenly Things*. "Οἱ γὰρ ἐπὶ τοῖς εἰγμασὶ καὶ σκιάᾳ λατρεύουσιν τῆς οὐρανόθεν. Those Priests who offer Gifts according to the Law, worship, or officiate in that which is a Copy taken from what was shewn *Moses* in the Mount. Ἐπίδειγμα, signifies a Thing shewn for a Pattern; and the Apostle plainly determines what he meant, by his citing that Passage from the Law—*See that thou make all Things after their Pattern which was shewn thee in the Mount*, Exod. xxv. 40. When our Author adds, καὶ σκιά, and Shadow, he opposes *Shadow* to *Body* or *Substance*. The Tabernacle made by *Moses* from a Pattern shewn in the Mount, was a mere Nothing compared to Heavenly Things. Christ therefore acting as our High Priest in *Heaven* itself, must as much excel those who minister in the *Earthly Tabernacle*, as a *Body* or *Substance* excels a mere Shadow. And hence an Argument arises for the superior Advantage which there is

P A R A P H R A S E.

T E X T.

CHAP. For the Plan according to which the Tabernacle itself was made, was taken from what *Moses* was shewn in the Mount: And the Command was very exprefs, *Look that thou make them after the Pattern which was shewn thee in the Mount*, Exod. xxv. 40. If *Jesus* therefore were a Priest here, he must officiate in an Earthly Tabernacle, made as the Tabernacle was originally made, or else he could not be deemed a Priest according to the Law.

admonished of God, when he was about to make the Tabernacle. For see (saith he) that thou make all Things according to the Pattern shewed thee in the Mount.

6. But now he hath obtained a more excellent Ministry, in a more excellent Place; so much more excellent as he is the Mediator of a *better Covenant* than was that of *Moses*, and which is established upon better Promises. That of *Moses* being ratified with a Promise

6. But now hath he obtained a more excellent Ministry, by how much also he is the Mediator of a better Cove-

NOTES on the EPISTLE to the HEBREWS.

is in the Christian Profession over that of the Jewish Religion.—Let it here be observed, that *St Paul* has used the same Expression here, as he did, *Col. ii. 17. Which are a Shadow of Things to come, but the Body is of Christ.*

6. But now hath he obtained a more excellent Ministry. *Νυνὶ δὲ διακορυφῆς τετύχηκε λειτουργίας.* He could not act as a Priest upon Earth; that Office being served by those who were appointed to Minister in the Tabernacle: But being in Heaven, *Christ* serves or ministers in a much superior Station, as he is the Mediator of a better Covenant. The Covenant of *Moses* was a Covenant which contained the Promises of a long Life and Plenty in the Land of *Canaan*. The Covenant made by *Christ*, or brought from God and offered to the World by him, was a Covenant by which God engaged himself to grant *immortal Life* in Heaven to all who obeyed the Conditions of it. Now as the Engagement of a Grant of immortal Life is better than the Engagement for a present Life only, so the Covenant that offers better Terms must be a *better Covenant*; and the Mediator of the better Covenant is most to be preferred.

Mediator. Μεσίτης. The Person that goes between the Parties concerned. This Word is applied by *St Paul* only to our Saviour; twice in this Epistle, here, and chap. ix. 15. and 1 Tim. ii. 5. But not p. 6

TEXT.

PARAPHRASE.

nant, which was established for ever upon better Promises.

a Promise of nothing more than long Life and terrestrial Blessings; that of *Jesus* having the Promise of everlasting Blessing, and Joys at God's Right Hand for evermore.

CHAP.
VIII.

7. For if that first Covenant had been faultless, then should no Place have been sought for the second.

7. When I speak of a *better Covenant*, and of *better Promises*, I speak only that which your Prophets have all along spoke of: And no Doubt this was founded on very good Reason. For when a *Second* and a *Future* Covenant was mentioned by them, it was because the *First* Covenant had some Imperfection in it: It was not so complete and perfect as it might have been; for had it been so, there could have been no Ground to think of a *Second*. But there was not only Imperfection in the Law, but in the People too.

8, 9. For

NOTES on the EPISTLE to the HEBREWS.

Which was established upon better Promises. *Ἦτις ἐπὶ κρείττοσιν ἐπαγγελίαις νεοσυστάθη. The New Covenant was established upon so much better Promises, as that of *eternal Life* in Heaven is better than what may be called a *Long Life* on Earth. The Will of God promulged to Mankind with a Promise, or Sanction, of *eternal Life* to be bestowed on all that would observe it, is properly a *Law*. When therefore these Promises are thus annexed to the Covenant of Christ, they are justly said to be *established by Law*.

7. *That first Covenant had been faultless.* *Ἀμεμπλῆ. Irreprehensible; without just Ground for Complaint. Whatever was *hard to be borne*, Acts xv. 10, *hard to comply with*; (as certainly was the Law of *Moses* on many Accounts) might reasonably be complained of: Not perhaps as *faulty*, but as being *very heavy*, or very *inconvenient* and *troublesome*. It might likewise be complained of as *imperfect*, as it did not convey all those Advantages which a reasonable Agent might expect. Whilst the Children of *Israel* were in the Wilderness, and the Service was performed in the Tabernacle, it was not so very difficult, or inconvenient, to the People to bring their Sacrifices to it; or to appear before the Lord. But when they came to be settled in the Land of *Canaan*, those who lived in the remoter Cities, found it very inconvenient to repair to the Temple, *thrice* at least in a Year, or to go up as oft as they were obliged to sacrifice, or to do that which called them to that one Place where their Oblations were to be made. The People therefore might reasonably complain of this Attendance; not as a *Fault* or a *wrong* Thing, but as a *Burden*,
P and

PARAPHRASE.

TEXT.

CHAP.
VIII.

8, 9. For God himself finds Fault with them, and declares, Behold the Days come, saith

8, 9. For finding Fault with them he

NOTES on the EPISTLE to the HEBREWS.

and as very troublesome; and for their not obtaining *Perfection* by it. There was no Doubt Room for Complaint: And as the Prophets had expressly mentioned *a New Covenant to be made with the House of Israel, and with the House of Judah, not according to the Covenant made with their Fathers in the Day that God had brought them out of Egypt*, the Apostle argues, that the Time of this New Covenant was come; and since it is so expressly called *a New one*, the Former may well be considered as *Old*, declining, drawing to an End, *ver. 13.*

Here a Difficulty may seem to arise from the Words of the Prophet *Jeremiah*. *I will make a New Covenant*, says God, *with the House of Israel, and the House of Judah*, *Jer. xxxi. 31—34.* How was this done by our Saviour, or how can it relate to the Covenant established by Christ, when the House of *Israel* was really lost? A Covenant might be made with the House of *Judah*; and so it was. But as to the House of *Israel*, or the *Ten Tribes*, they had been led Captive into *Assyria* long enough before the Days of *Jesus of Nazareth*, and have never been heard of since. But though this be true in general, yet in Fact, a great Number of the House of *Israel* did come back, and did join themselves to the Tribe of *Judah*, and were comprehended under the common Name of *Judah*: And by that Means it was most strictly true, that the Covenant made with the *Jews*, or offered to the *Jews* by our Saviour, was made with the House of *Israel* as well as with the House of *Judah*. Here is not indeed any Mention made of this Covenant's extending to the *Gentiles*; nor indeed could there be any such Thing. For no Covenant having ever been made with the *Gentiles*, the New one stands opposed only to the Old one; and the *Old one* having been made with the *Jews*, the *New one* could, as *New*, only concern them with whom the *Old one* was made. If the *Gentiles* were afterwards invited into it, and accepted the Offer made them, and thus became Parties in it, the Words of the Prophet want no mystical Sense to make them clear and intelligible.

8. *For finding Fault with them.* Μεμόνευσεν αὐτοῖς. The People had some Reason to complain of the Burden they were under: And God had too much Reason to complain on his Part. God complains of them, *Because they continued not in my Covenant; and I regarded them not, saith the Lord*, *Heb. viii. 9.* Or as it is in the Prophet *Jeremiah*, *xxxii. 32. Which my Covenant they brake, although I was an Husband to them, saith the Lord.* There was a just Reason for the People to complain of the First Covenant, that it was *a heavy Yoke that neither our Fathers, nor we, are able to bear*, *Acts xv. 10.* And God has Reason to complain of the People as not observing it, or endeavouring to observe it, when so much Encouragement was given to them, to observe it. A New Covenant therefore was necessary, in which nothing should be required but what was self-evident; and which no one could violate any Articles of, but he should find himself instantly self-condemned.

TEXT.

PARAPHRASE.

saith, *Behold the Days come, saith the Lord, when I will make a New Covenant with the House of Israel and the House of Judah, not according to the Covenant that I made with their Fathers, in the Day when I took them by the Hand to lead them out of the Land of Egypt, because they continued not in my Covenant, and I regarded them not, saith the Lord.*

saith the Lord, *when I will make a New Cove-* CHAP. VIII.
nant with the House of Israel and the House of
 Judah; *not according to the Covenant that I*
made with their Fathers, in the Day when I
took them by the Hand to lead them out of the
land of Egypt. I will enter into quite different
 Measures with them from what I did at that
 Time, *because they continued not in my Cove-*
nant, and I shewed them no particular Re-
 gard, as if they were my People, or that I
 had in a more eminent Manner chosen them
 to be my particular Acquest, saith the Lord.
 The Covenant then made was a Covenant of
 nothing but temporal Goods; and they so
 grievously violated That, that they seemed
 not to know the Engagement they were un-
 der, or to have lost the Memory of it.

10. For this is the
 Covenant that I will

10. But the New Covenant that I will
 make with the House of *Israel*, is of that
 Sort that no one shall forget it: *I will put my*
Laws into their Mind, and I will be to them a
 God,

NOTES on the EPISTLE to the HEBREWS.

9. *And I regarded them not, saith the Lord.* Καὶ γὰρ ἡμέλησα αὐτῶν. In the Ori-
 ginal it is, וְאֲנֹכִי בַעֲלָתִי בָם, Veanochi baalti bam, which we render in *Jeremiah*,
Although I was an Husband to them. The very same Original Words occur, *Jer.*
iii. 14. which we there translate, *for I am married unto you.* In the LXX it is,
 καὶ ἐγὼ ἐμέλησα αὐτῶν. *I took Care of them.* The Words of the Prophet in both
 Places may be rendered, *I ruled over them;* and in Consequence, *I took Care of*
them, which is what the LXX understood by their Translation. The Apostle has
 cited these Words, ἡμέλησα, instead of, ἐμέλησα, just in a contrary Sense, *I re-*
garded them not, instead of—*I took Care of them.* This might arise either from the
 very rare Use of the Word ἐμέλησα, or from a various Reading. But as to the
 Purport of the Citation, it signifies little which Way it is read. For if it be, *They*
continued not in my Covenant, though I took Care of them, and was an Husband to
them, Or, *They continued not in my Covenant, and I took no Care of them,* or, *I re-*
garded them not,—the Sense is good, and the Use which the Apostle makes of the
 Prophet's Words is equally the same.

P A R A P H R A S E.

T E X T.

CHAP. God, *and* will be their rich Reward, *and they*
 VIII. *shall be to me as a People* whom I will particu-
 larly look upon as my People.

make with the House of Israel after those Days saith the Lord, I will put my Laws into their Mind, and I will be to them a God, and they shall be to me a People.

11. *And they shall have no Occasion to teach every Man his Neighbour, what is the Meaning, or Intent of the Duty required of him,* as they have now under the present Dispensation of the Law, which enjoins Sacrifices and Oblations and Purifications, and permits none to enter into the Holy of Holies, but only the High Priest; and even him but once a Year. This shall not be the Nature of the Covenant I will enter into; but it shall be of such a Kind, *that all shall know me,* and how I will act with them, *from the least to the greatest.*

11. And they shall not teach every Man his Neighbour, and every Man his Brother, saying, Know the Lord: For all shall know me from the least to the greatest.

12. Namely, *that I will be merciful, and ready to pardon their Iniquities; and will not remember any longer their Sins, and the Breaches of my Law,* Jer. xxxi. 31—34.

12. For I will be merciful to their Unrighteousness, and their Sins, and their Iniquities will I remember no more.

13. Here is we see a direct Opposition between these Two Covenants; a *New* one is promised in Opposition to the *Old* one made with the Fathers in the Days of *Moses*. A Covenant which was to consist in an Engagement on God's Part, to *pardon Sins,* and to *remember*

13. In that he saith, a New Covenant, He hath made the first Old.

NOTES on the EPISTLE to the HEBREWS.

13. *In that he saith, a New Covenant, He hath made the First Old.* 'Εν τῷ λέγειν, καινὴν, πεπαιαίωκε τὴν πρώτην. When he spoke of a *New* Covenant, he must consider the First as *Old*; and what is deemed *Old*, is drawing nearer and nearer to a Conclusion or End.

TEXT.

PARAPHRASE.

Now that which decayeth, and waxeth old, is ready to vanish away.

remember them no more, and to bring about such a Knowledge of the One God, that all Persons should feel and own this great Truth. Now this being expressly called a *New Covenant*, the former must be *Old*: And must in Course tend to disappearing or vanishing away, just as an Old Man draws near to Death, and in Course must soon cease to act any longer here.

CHAP.
VIII.



SECT.

S E C T. X.

C H A P. IX. 1,—14.

C O N T E N T S.

OUR Author having observed that there was to be a New Covenant made with the People of God, consisting of Articles very different from those of the Old Covenant, he descends to Particulars, and having proved in general, that the Law was to be changed even by the express Words of the *Jewish* Prophets, he shews that the Tabernacle was planned with a View to *temporary* Things only, and consequently could not be of a Nature *equal* to what is founded with a View to Things spiritual and *eternal*. And as the Tabernacle itself was thus made, so were the Things to be placed or done in it; All of a Worldly Kind, nothing like what Christ has done, nor nothing like the *Place* in which our High Priest acts.

C H A P. IX.

P A R A P H R A S E.

T E X T.

CHAP. 1.
IX.

THE Covenant itself made with the Children of *Israel* by *Moses* being designed to be abolished, it appears how much better is the Second made by Christ. This may easily appear from what has been said; but let us enter into Particulars. The first Covenant

1. THEN verily the first Covenant had also Ordi-

N O T E S on the EPISTLE to the H E B R E W S.

1. Then verily the First Covenant had. Εἶχε μὲν ἔν τε ἡ πρώτη σκηνή. The First Tabernacle had. So some *Greek* Copies read this Place. But the Apostle is speaking of what the First Covenant required, and enjoined to be done. With this View, he shews that all the Furniture of the Tabernacle, every Thing that was in it,

TEXT.

PARAPHRASE.

nances of Divine Service, and a worldly Sanctuary.

2. For there was a Tabernacle made; the

Covenant had certain Appointments about CHAP. IX. Divine Worship, and it had a holy Place, containing nothing but what shews that it looked no farther than *this World*.

2. For there was a Tabernacle made, divided into Two Parts. In the *First* of these was fixed a Candlestick on the North Side of

NOTES on the EPISTLE to the HEBREWS.

it, was made after the Manner of the Things of the *present World*, and were suited only to such a Service as was *temporal*: And in Course, that Covenant which could lay Strefs on such Things is never to be compared with the Covenant made by Christ.

Ordinances of Divine Service. Δικαιώματα λατρείας. *Injunctions about Worship*, which were all external. It may be read in the Original, either separately, or conjunctly, *Commands about Worship*, or, *Commands, Worships*. But the former seems much preferable. The Word, Δικαιώματα, is frequently the Version of the Hebrew דין, *Hboch*, Statute, and of מצות, *Matzoth*, Commands. The First Covenant contained many Particular Injunctions or Commands concerning the Divine Worship; how every Sacrifice was to be slain; what Parts were to be consumed; how the Blood was to be sprinkled, or poured out; what Parts were to be eaten by the Priests, and what by the Owners; it had likewise many Statutes about Pollutions, Purgations, Lustrations, Oblations of many Sorts; and in short, it contained the whole Ceremony of Worship.

And a Worldly Sanctuary. Τὸ τε ἅγιον κοσμικόν. The First Covenant commanded a Sanctuary, or holy Apartment suited entirely to this World, and what is commonly practised in it: All the Utenfils, and all the Furniture of it, were such as was proper for, or usual in, this World, and the ordinary Practices of it.

2. *For there was a Tabernacle made.* Σκηνή δὲ κατεσκευάσθη. *A Tent or Tabernacle was made.* This consisted of Two Parts, which were separated by a Curtain. The First, or outward Enclosure, contained, or had in it, a Candlestick of pure Gold, consisting of Six Branches, which was placed on the South Side of the Tabernacle, on the *Left Hand*, as you entered from the East. Opposite to the *Candlestick*, on the *North Side*, stood the *Table*, on which was placed the *Shew-Bread*, Exod. xxvi. 35. xl. 22, 24. The Apostle here takes no Notice of the *Altar of Incense* which was placed before the Veil, Exod. xl. 26, 27. in this First Enclosure; designing only to shew, that this Tabernacle, though called *Holy*, yet was, κοσμικόν, suited for, and furnished with, such Things as are commonly used in the *World*, e. g. A *Candlestick*; a *Table*; and *Bread* placed on it: And thus far there is certainly no great Thing, very much to be valued. He goes on to consider next the Furniture of the Holy of Holies.

P A R A P H R A S E.

T E X T.

CHAP. of it, and over against the Candlestick on the
IX. South Side of the Tabernacle was placed a
Table, and upon that was put the Shew
Bread. And this Part of the Tabernacle was
always deemed and called, *Holy*.

first, wherein was the
Candlestick, and the
Table, and the Shew
Bread, which is called
the Sanctuary.

3. Then there was a Veil which parted the
Tabernacle into Two Parts, and that inward
Part was called the Holy of Holies, or the
most Holy:

3. And after the Se-
cond Veil, the Taber-
nacle which is called
the Holiest of all:

4. And the Furniture of this Apartment
was, a Golden Censer, or Dish, which the
High Priest made use of on the great Day of
Expiation;

4. Which had the
Golden Censer, and

N O T E S on the EPISTLE to the H E B R E W S.

4. *Which had the Golden Censer.* There is always a Difficulty started here—
Whence is it that the Holy of Holies is said to have this *Golden Censer* as Part of
the Things repositied in it, whereas *Moses* mentions only the *Ark*, the *Pot of Man-
na*, *Aaron's Rod*, the *Two Tables* of the Law laid up in or near the *Ark*, the *Pro-
pitiatory* or Cover of the *Ark*, and the *Cherubims*: This Difficulty has been in-
creased from the Observation that is made, *1 Kings* viii. 9. *There was nothing in the
Ark save the Two Tables of Stone, which Moses put there in Horeb*, *2 Chron.* v.
10.

But, Let it be observed, that the Apostle is speaking of what was put into the
Holy of Holies by *Moses*; and not of what was placed there by *Solomon*, in after
Times. Nor is it any Objection to what the Apostle says, that all those Things
which *Moses* put there, were not replaced there when *Solomon* built his Temple.
His professed Design is to speak of the *Tabernacle* in the Wilderness, not of the
Temple in *Jerusalem*. And therefore he is concerned only with the Furniture of
the Holy of Holies, as it was in the Days of *Moses*. Now it is true, that in the
Books of *Moses*, no Mention is made of this *Golden Censer*, as repositied within the
Veil, and thence to be taken out on the great Day of Expiation: Yet supposing it
to be put within the Veil, within easy Reach, so that the Priest could take it without
going within the Veil to get at it,—this would answer all that the Apostle says.
It is certain that the High Priest was not allowed to enter into the Holy of Holies,
but with a Censer, or Dish, of burning Coals from off the Altar before the Lord; and
he was obliged to put Incense upon the Fire, that the Cloud of the Incense might cover
the Mercy Seat, that he die not, *Lev.* xvi. 12, 13. He could not therefore enter
into the Holy of Holies without incensing it; and he must have this *Golden Censer*
to put the Incense on. It lay therefore behind the Curtain, and within the High
Priest's Reach; without his entering the Place to get at it. Now this *Golden Censer*,
the

TEXT.

PARAPHRASE.

the Ark of the Covenant overlaid round about with Gold wherein was the Golden Pot that had Manna, and Aaron's Rod that budded, and the Tables of the Covenant.

Expiation; and there was an Ark or Chest, CHAP. IX. in which the Covenant was put, all over covered with Gold; and in this Chest was put a Golden Pot, which contained an Omer of Manna which was to be kept for future Generations, that they might see the Bread wherewith their Ancestors were fed in the Wilderness, *Exod.* xvi. 32. And in the same Chest was put *Aaron's Rod* that blossomed, and yielded Almonds, and was kept as a Testimony against those Rebels that murmured against *Moses* and *Aaron*, *Numb.* xvii. And besides these there were put the *Tables* of the Covenant, containing the Ten Commandments written with the Finger of God, *Deut.* ix. 10. *Exod.* xxxi. 18. xxxii. 16.

5. And over it the Cherubims of Glory shadowing the Mercy-

5. And over this Chest were placed the Cherubims of Gold, looking toward the Mercy-Seat, on which God appeared in great Glory

NOTES on the EPISTLE to the HEBREWS.

the Golden Pot of Manna, the Golden Ark or Chest, *Aaron's Rod*, the Two Stone Tables, and the Cherubims, were all *νοσμήματα*, Utenfils, or Furniture, suited to the Customs and Practices of this World.

It matters little to enquire, whether all these Things were laid up in the Ark, or whether they were put in proper Places near the Ark. They made up the Furniture of the *Holy of Holies*; and they were all made of Gold, and Stone, and Wood; just as the Goods of this World are made. And this is what the Apostle was to shew.

The Ark of the Covenant. *Κιβωτὸν τὴν διαθήκης.* Thou shalt put in the Ark the Testimony which I shall give thee, *Exod.* xxv. 16. 21. Hence it is called, *ver.* 22. *The Ark of the Testimony.* The Tables on which the Ten Commandments were wrote, were the *Testimonies*, the *Words of the Covenant*, *Exod.* xxxiv. 28. *1 Kings* viii. 9. The *Tables of the Testimony*, *Exod.* xxxii. 15. xl. 21.

5. *The Cherubims of Glory.* As the *Mercy-Seat*, or Covering of the Ark, was of pure Gold, *Exod.* xxxvii. 6. so were the Cherubims, of Gold beaten out of one Piece, *ibid.* *ver.* 7. They are called *Cherubims of Glory*, because the Glory of God was wont to appear between them. The Cherubims spread out their Wings, and covered

PARAPHRASE.

TEXT.

CHAP. IX. Glory and Splendour, *Exod.* xxv. 22. This was the Furniture of the Holy of Holies; of each of which I shall not here speak particularly.

Seat, of which we cannot now speak particularly.

6. Now when all these Things were thus got ready, the Priests went into the first or outermost Part, or Division, of the Tabernacle, which was called *Holy*, constantly, to perform the Services appointed there. And this was done by them every Day.

6. Now when these Things were thus ordained, the Priests went always into the first Tabernacle, accomplishing the Service of God.

7. But into the inward Part of the Tabernacle, through the Veil, none but the High Priest was allowed to enter: And this he was permitted to do but once in a Year; nor then could

7. But into the Second went the High Priest alone once every Year, not without

NOTES on the EPISTLE to the HEBREWS.

vered with them the Mercy-Seat: And that was the Place where God in a bright shining Light met *Moses*, and communed with him; and hence they are called Cherubims of Glory. Now as all these Things are κοσμικά, Materials suited to this World, and it's Uses, they have nothing intrinsically good in them, nor can the Use of them bring Men to *Perfection*.

6. Now when these Things were thus ordained. Τέτων ὃ ἔτω κατεσκευασμένων. When these Things were thus made ready. Those who would find out *Mysteries*, or Mystical Uses of all these Things, do that which the Apostle would not do, and which are foreign to his Purpose. His Business was to shew, that every Piece of the Furniture of the Tabernacle, even of both Parts of it, was, κομικός, what was suited to the Purposes, Customs, Practices, of this World. So, κοσμικαὶ ἐπιθυμίαι, worldly Lusts, Tit. ii. 12. are such Lusts as are usually practised, or indulged in the World.

Went always into the First Tabernacle. Διαπαντός. Constantly, regularly. The common Priests went every Day into the outer Tabernacle, to light the Lamps, to burn the Incense, or to put at the appointed Times the Shew Bread upon the Table, viz. every Sabbath. The doing these, and such like Acts, is here called, accomplishing the Service of God. The Lamps were to be lighted every Evening, *Exod.* xxx. 8. And the Priest was to burn Incense every Morning and Evening, *ibid.* ver. 7, 8.

7. Into the Second went the High Priest alone once every Year. Εἰς τὸ ἅδευτέρου ἁπλῶς ἢ ἐνιαυτὸ μὲν ὁ ἀρχιερεὺς. Into the interior Part of the Tabernacle, or the Holy of Holies, the High Priest alone entered, once in the Year. He went in on

TEXT. PARAPHRASE.

Blood, which he offered for himself, and for the Errors of the People. could he do it *without Blood*, which he offered for himself, and for the Sins of the People. Such was the Service of God then appointed, *Lev. xvi.* And what is the Plain Inference hence arising?

CHAP. IX.

8. Is

NOTES on the EPISTLE to the HEBREWS.

on the Tenth Day of the Seventh Month, or *Tisri*; and on that single Day, alone; nor was the Duty of that Day performed *without Blood*, vid. *Lev. xvi.* *Exod. xxx.*

Which he offered for himself, and for the Errors of the People. Ὁ προσφέρει ὑπὲρ ἑαυτοῦ, καὶ τῶν λαοῦ ἀγνοημάτων. *Which he offers for himself, and the Errors of the People.* He means for all Errors or Offences against the Law, for which propitiatory Sacrifices were appointed in the Law. *Moses* tells us, *He shall make an Atonement for the Holy Place, because of the Uncleaness of the Children of Israel, and because of their Transgressions in all their Sins, Lev. xvi. 16, 30.* He means only Transgressions of the Law, which might by the Conditions of the Law exclude them the Benefit of the Promises made to the Observers of the Law: For some Sins were of that Sort, that no Sacrifice could atone for them; because *Death* or *Excision* were appointed as the Punishments of them. It is true that there is no Sin but what has in it some Degree or Mixture of Ignorance, Thoughtlessness, or Inadvertency. But the Apostle is speaking only of such Sins as were against the Law: And the Day of Expiation being a Day whereon they were all obliged to afflict their Souls, and to confess their Sins in the most solemn Manner, an Amnesty was granted by God: And in Consequence, all were deemed freed from the Threats denounced against all Violation of the Law, and they became entitled to the good Things promised, as if they had never offended.

Propitiatory Sacrifices supposed Offences committed, or a Violation of the Law; and in Consequence, no Claim to the Happiness promised by the Law. But if any Person had offended, and confessed his Faults, and repented, then God was placable, and willing to receive the Penitent into Favour again. The Means of recovering this Favour were prescribed in and by the Law; and when the Offender expressed his Sorrow for what he had done amiss, or when the High Priest did it in the Name of the whole Nation, as it was appointed to be done, God remitted all his Displeasure, and all was forgiven. But still this related only to what were Offences against the Law; and removed only those Offences which the Law was concerned in, or such as Propitiatory Sacrifices were appointed for Expiation. *Death*, or *Excision*, were appointed for many Crimes; and in these Cases Propitiatory Sacrifices were no where allowed, nor was Remission promised upon any such Oblation. Where Sins were committed with a *High Hand*, Propitiatory Sacrifices were not admitted: and therefore the Apostle speaks of the Errors of the People as remitted on the Day of Expiation: All their Errors or Mistakes of the Law; all

PARAPHRASE.

TEXT.

CHAP.
IX.

8. Is it not, that the Holy Ghost plainly manifests this, that the Way of the Holy of Holies, or the Way to absolute Perfection, was not yet opened to all? It was expressly forbidden that any but *One* should enter into the Holy of Holies: All therefore besides him were to be kept out, nor could they have Access to God's immediate Presence, whilst the first Tabernacle was standing. From whence it is evident that all these Appointments, or Ordinances, or Services, relate only to this *World*, and not to what will make all Mankind *perfect*.

8. The Holy Ghost this signifying, that the Way into the Holiest of all was not yet made manifest, while as the first Tabernacle was yet standing.

9. This

NOTES on the EPISTLE to the HEBREWS.

such Acts as were *contrary* to the Law; all *Omissions*; all *Neglects*; every Thing that was inconsistent with the Law, was forgiven: And the whole were in Favour, as if there had been no Offence.

8. *The Holy Ghost this signifying.* τὰτο δηλῶν[ος] τὸ πνεῦμα[τος] τὸ ἅγιον. *The Holy Ghost, manifesting, plainly shewing, This: not intimating, but clearly pointing out this.*

That the Way into the Holiest of all was not yet made manifest, while as the First Tabernacle was yet standing. Μάπω πεφανερῶν[το] τὸ τὸ ἅγιον ὁδόν. *That the Way of the Holies, or into That, was not open to all, whilst the First Tabernacle stood.* By the First Tabernacle, the Apostle does not mean that Part of the Tabernacle which he called the First Tabernacle, in the Second Verse of this Chapter: But he means the Tabernacle, as it was First ordered in the Wilderness, long before Solomon built the Temple. The Holy Ghost plainly manifested, that the Way into the Holy of Holies was not free, or open to all; there was not Permission to All to enter into it, since none but the High Priest alone, and he but once a Year, was allowed to enter into it. The Apostle had observed, that the Holy of Holies in the Tabernacle, like the outward Part of it, was all κοινὸς, worldly, i. e. furnished with only such Things as were suited to this World, and not suited to make the Worshipers perfect as to Conscience. The Holy Ghost plainly shewed, that a true internal Worship, such as would render every particular Person happy for ever, was not the Design of the Law. For One Man alone having Access to the Holy of Holies, and officiating alone, offering Blood for himself and for the Sins of the People, plainly manifests that every Body else was excluded that Privilege. Had the Design of the Law been eternal Happiness in Heaven, the Plan of the Institution would have been different: But as it concerned only Legal Crimes, and Temporal Blessings, and a Political Scheme of

TEXT.

PARAPHRASE.

9. Which was a Figure for the Time then present, in which were offered both Gifts and Sacrifices that could not

9. This that was done in the Tabernacle holds equally good in this *present Time* (when the Tabernacle is no more, but the Temple is built) in which Gifts and Sacrifices are offered daily. For they can only be of Use to the Offerer so far as they may obtain the Good annexed

CHAP.
IX.

NOTES on the EPISTLE to the HEBREWS.

of Things for the *Time present*, the *Way into the Holiest of all*, or the Means by which all might be made *perfect*, was not yet made manifest, but was reserved to the Times of the Messiah. For the Law made nothing perfect, but the bringing in of a better Hope did, chap. vii. 19.

9. Which was a Figure for the Time then present. Ἡτις παρεβολὴ εἰς τὸ κατὰ ἡμετέραν ἐνεσηκότεα. Or as some Copies read it, Ἡτις παρεβολὴ εἰς τὸν κατὰ ἡμετέραν. Which Figure or covered Speech holds good in Relation to the present Time. This and the following Verse may be read as in a Parenthesis, and the Apostle's Reasoning will appear the plainer. Παρεβολή, λόγος αἰνιγματώδης, ἢ κεκρυμμένος πρὸς ἀφέλειαν φέρων. A Parable, signifies a dark covered Speech, tending to be useful. So Suidas. What the Holy Ghost pointed out, from the Construction of the Tabernacle, and only the High Priest's Entrance into it, holds equally now under the Temple, at this present Time. The Holy of Holies in the Wilderness, was just as it is at present, only to be entered by the High Priest: And this manifestly shews, that every Thing then appointed was with a View to temporal Things. The Construction of the Words in the Original is such, as to make it a Doubt what the Apostle precisely meant. It may be, Ἡτις σκηνὴ, Which [Tabernacle] is a proper Resemblance or Similitude of what is done now in the Temple: Or it may be, Which, παρεβολή, subobscure Way of reasoning, (viz. from the High Priest's alone entering into the Holy of Holies, and his doing this but once a Year) holds equally to this present Time, καθ' ἣν, in which, or at which, viz. Time, Gifts and Sacrifices are offered. In some Manuscripts, it is, καθ' ἣν, not relative to Time, but either to σκηνὴν, Tabernacle, or παρεβολήν, Similitude. The only Thing that can guide us in such ambiguous and hard places is, to consider the general Scheme of reasoning; and that is plain enough. The Apostle was to shew, that the First Covenant had a worldly Sanctuary; his Proof is, For, or because in this Tabernacle, the whole Furniture, or all it's Utensils were secular, worldly, such as were suited to this World, nothing that had the least Pretence to make Men think or act, as if they had any Views further than this World. Such was the Tabernacle, and such is even at this present Time, the Temple, in which an external Service is performed, consisting of Meats and Drinks and diverse Washings and carnal Ordinances, imposed only for a certain Time, and which all point out nothing further than this Life. By an Institution of this Kind, the Holy Ghost plainly enough shewed, that the Jewish Institution was not designed to make Men as perfect as they might be made, whilst

PARAPHRASE.

TEXT.

CHAP.

IX.

annexed to the Observer of such Service, but they cannot make the Worshipper *perfect*, or confer *eternal* Happiness upon him, however conscientiously he may do his Duty,

make him that did the Service perfect as pertaining to Conscience,

10. Because this Service consists only in *Meats* and *Drinks* and diverse *Washings*, and Rites relating to the *Flesh*, or mere external Services, which were imposed only to the Time when the New Covenant should take Place. But that which makes any one perfect, must be something of a more Spiritual Nature, and which suits the whole Man, and may

10. Which stood only in Meats and Drinks, and diverse Washings, and carnal Ordinances,

NOTES on the EPISTLE to the HEBREWS.

whilst the *First Tabernacle* was standing: And the same must be said of the *Temple Service* at this present Time, when the same Sort of Service is performed.

That could not make him that doth the Service perfect. *Μὴ δυνατόναι κατὰ συνείδησιν τελειῶσαι ἢ λατρεύοντα.* The Gifts and Sacrifices offered at this present Time in the Temple, cannot make the Worshipper, perfect. The Apostle means by *λατρεύοντα*, him that performed, *τὰς λατρείας*, the Services, *ver. 6.* which the first Covenant had enjoined, *ver. 1.* Service therefore means whatever was commanded to be done in the Tabernacle: And he that did it, is said *λατρεύειν*, to do the Service. Now this Service, consisting in Gifts and Sacrifices, in mere external Things, could only entitle him that did it to what was promised as the Reward of his Obedience to the Law, *i. e.* to a temporal present Good: For that was the alone Sanction of the Law to them that obeyed it. But then *Temporal, Present*, Good is not the *Perfection* of the Man; or the chief Good which he is capable of enjoying; but *eternal Happiness* which is the Gift of God through Christ.

As pertaining to Conscience. *Κατὰ συνείδησιν.* The Meaning of the Apostle is, That Gifts or Sacrifices could not make him that did the Service conscientiously, perfect. The Gifts and Sacrifices, either those of the Tabernacle, or those offered in the Temple at this present Time, cannot make the Worshipper, be he ever so conscientious, perfect, because they all consist in *Meats and Drinks and divers Washings and carnal Rites* only, imposed until the Time of Reformation. The great Point of the Apostle was to shew that the Jewish Sanctuary, and all that belonged unto it was, *κοσμικὸς*, worldly, and had nothing that was internally good in it's View; and therefore that the Things enjoined in the Law were only, *κοσμικὰ*, what related to present good Things: And, in Consequence, that as they could not make the Man that observed them perfect, they were not to be compared to the Things promised by the New Covenant.

TEXT.

PARAPHRASE.

imposed until the Time of Reformation.

11. But Christ being come an High Priest of good Things to come by a greater and more perfect Tabernacle, not

may give him the utmost Happiness he is capable of having. CHAP. IX.

11. This the Law could not effect. But Christ being come, and being an High Priest of *future* good Things, not of *present* temporal Blessings, by means of a better and more perfect

NOTES on the EPISTLE to the HEBREWS.

Reformation. Διορθώσεως. The Time when Things should be set right. *Meats and Drinks* and such Sorts of Things as had a close Relation to the Things of this World, were appointed by God for certain Ends; to keep his People a *holy* and *separate* People for a certain Time; but were not designed to continue, but only till the Messiah should appear. Vid. Gal. iii. 23—28. Those Rites were, what the Jews were commanded to observe; but then they were not that Sort of Things that had any Tendency to *perfect* the whole Man. Whereas, that only which reaches to the *final* Happiness of Man, or which will make him as *perfect* as he is capable of being made, or what will take in his *future* as well as *present* State, was designed in due Time to be offered to Mankind by the Christ.

11. *But Christ being come, an High Priest of good Things to come.* Χειρὸς ὁ παρ' ἐγγενόμενος, ἀρχιερεὺς τῶν μελλόντων ἀγαθῶν. The Apostle here begins to shew the Superiority of our High Priest, by shewing that he has no concern with *mundane, secular, worldly* Matters, but is wholly engaged with *future good Things* for his People. Christ did not pass into the Holy of Holies as the Jewish High Priest did; nor indeed did he pass through any Tabernacle made with Hands; but he went into a *greater and more perfect Tabernacle*, even into Heaven itself. He did not use a Golden Censer, or any worldly Instruments; nor did he enter by Means of the Blood of Goats and Calves, but *by means of, διὰ, his own Blood*; and he entered once for all into the *true Holy of Holies*; nor was this done to obtain an *annual Remission* of Sins, but an *eternal Redemption*; nor has he Occasion often to repeat, or renew what he has done, but *once for all* has he accomplished all that he aimed at. We must not imagine that Christ became our High Priest, when he was upon Earth; for this is contrary to the express Design of our Author, who tells us that *he would not be a Priest if he were upon Earth*, chap. viii. 4. But *being come, παρ' ἐγγενόμενος*, an High Priest, implies the Time when he was made our High Priest; which was not before he offered himself to God upon his Ascent into Heaven. When he is said to be an High Priest of *Good Things to come*, he means, to obtain *Good Things in a future Life*, in Opposition to *present temporal Good Things* which the Jewish High Priest obtained in the great Day of Expiation.

By a greater and more perfect Tabernacle. Διὰ τὸ μείζον καὶ τελειότερον σκηνῆς. The High Priest was wont to pass through the outer Part of the Tabernacle, in order to get to the Holy of Holies. Christ went into the true Holy of Holies, *through a more excellent and more perfect Tabernacle*, viz. *his Body*; not made according to the

PARAPHRASE.

TEXT.

CHAP. perfect Tabernacle, I mean one not made with
IX. Hands, nor of any Man's building or framing,
has entered into the true Holy of Holies, once
for all, in order to our having eternal Redemp-
tion from all Sins, not a Freedom from the
Sin of a Year, nor of that which was again
and again to be pardoned, but a total one :

12. And this he did, not by means of the
Blood of Bulls and Goats, as the Jewish
High Priests did, but by means of his own
Blood ; with which he entered Heaven itself.

13. For if the Blood of Bulls and Goats,
and the Ashes of an Heifer, or a Lixivium
made of the Ashes of an Heifer, sprinkled
upon

made with Hands, that
is to say not of this
building,

12. Neither by the
Blood of Goats and
Calves, but by his own
Blood he entered in once
into the Holy Place,
having obtained eternal
Redemption for us.

13. For if the Blood
of Bulls and of Goats,
and the Ashes of an

NOTES on the EPISTLE to the HEBREWS.

the ordinary Constitution of the human Nature, but *through a Body born of a Virgin*,
and therefore *not of this Building*.

12. *Neither by the Blood of Goats and Calves.* Οὐδὲ δι' ἁμαρτῶν τράγων καὶ μόσχων. Christ entered the true Holies, having shed his *own Blood*. He condescended to become obedient to Death ; even the Death of the Cross : And this he did, not with any View to, or on Account of, an *annual* Redemption, but an *eternal* one.

Having obtained eternal Redemption. Ἀιώνιον λύτρωσιν ἐνθάμεν. *Having found eternal Redemption.* If we render the Word, ἐνθάμεν, *obtained*, and mean by that, that Christ *obtained* of his Father by his Death, eternal Redemption for us, the Difficulty is obvious, *viz.* How to account for that's being the *Gift*, or the *free Gift* of God, which was *bought* of him, and *bought with a Price* ? Grotius has well expressed the Meaning of this Place, *Reperta ratione qua nos in perpetuum liberaret a peccatis : A Method being found by which he might deliver us from our Sins for ever.* Christ being an High Priest, through whom we are to have, not *present*, but *future* Good Things, hath entered once for all into the true Holy of Holies, having found out the Means of *eternal Deliverance* from all Sins, and not a Freedom from *temporal* Evils as the Law of *Moses* prescribed.

For us. These Words are not in the Original ; and indeed they seem needless. And if they are to be retained, they must be understood not of the *Hebrews* alone, but of *all Mankind*, Gentiles as well as Jews.

13. *For if the Blood of Bulls and Goats, and the ashes of an Heifer, sprinkling the Unclean.* Κεκοινωμένους. Vid. Numb. xix. What was separated from common Use

TEXT.

PARAPHRASE.

heifer, sprinkling the
unclean, sanctifieth to
the purifying the Flesh;

14. How much more
shall the Blood of Christ,

upon such as were unclean, took away all le-
gal Impurities, so far as purifying the Flesh
was necessary, and all external Decency was
to be kept up, for a temporal Purpose;

14. How much more shall the Blood of
Christ, who being under the Guidance of the
eternal

CHAP.
IX.

NOTES on the EPISTLE to the HEBREWS.

Use to the Service of God, was called and deemed *Holy*: What remained in common Use, was not *Holy*. Hence it comes, that what was *not Holy*, was put for *common*, or *unclean*, Acts xi. 8. When any legal Impurities happened, or Cases which made them who laboured under them unfit to appear before their King, the Command was, that they should be *purified* by certain Means prescribed in the Law; and they were to offer certain Sacrifices; and the Compliance with the Rites prescribed, *cleansed the Impure*. "If such Things as the Blood of Bulls and Goats, or a certain Lixivium of the Ashes of an Heifer, sprinkled upon a Person that was *unclean*, would make him holy, and entitle him to appear in the Presence of God, or at his Tabernacle, and would take away the Offence conceived at his Uncleanness, or his Breach of the Law—" How much more shall the Blood of Christ do? *Sanctifieth to the purifying of the Flesh*. Ἀγιάζει πρὸς τὴν σαρκὸς καθάρτην. The Jews were a People *Holy* to the Lord. When they offended against him and transgressed their Law, they were, *κοινωνούμενοι*, made *common*, i. e. no longer *Holy*, but just like the rest of the World; and they had no Pretence to claim the Privileges granted them by their Law. But when the great Day of Expiation came, they had certain Sacrifices and Rites which made them again *Holy*, or *Sanctified*, and qualified them to receive the Promises of the Law. These Sacrifices and Purifications removed all Obstructions to the Favours promised; and when they had performed what had been appointed for that End, the *Persons* or *Places* were *cleansed* or *sanctified*. The Apostle refers to the Sacrifices on the Day of Expiation, specified Lev. xvi. and to the *Purification*, described Numb. xix. where the Law is so strict, that if the unclean Person neglects to be purified, he is threatened to be *cut off from Israel*, ver. 13. If then such Rites as these had such Effects, as to cleanse Men from the Evils which attended the Breach of the Law, yet they could not make Men perfect, as to Conscience, ver. 9.

14. *How much more shall the Blood of Christ*. The Blood of a Man is much more valuable than the Blood of a Goat or Calf. The Blood of Christ is still more precious, it being the Blood of the Son of God. Now if he condescended to become Man, and to live here, and act under the Direction of the Spirit, must not his Blood be still more valuable? And ought not we to be more careful in observing his Laws? Or thus; Suppose that the Apostle's Argument is not taken from the Value of the Blood offered, but to be a mere Comparison between the Blood of Christ, as purging the Conscience, and the Blood of

R

Goats

PARAPHRASE.

TEXT.

CHAP. IX. eternal Spirit, had never been guilty of any Sin, and who having done the perfect Will of God, offered himself without Spot to God; —How much more shall the Blood of Christ cleanse the Sinner from all evil Works, and make him abstain for the future from all evil? His Blood will not purify him so as to fit him to appear in the Presence of God at his Temple, but will make him so to abstain from all Evil, as to serve the living God, who sits in Heaven itself, the Governor of all, and supreme Judge of all, and will thus entitle him to everlasting Happiness.

who through the eternal Spirit offered himself without Spot to God, purge your Conscience from dead Works, to serve the living God?

NOTES on the EPISTLE to the HEBREWS.

Goats and Calves on the Day of Expiation, as *purging the Sins* of the People. If these were done away, or *purged*, (as being Acts committed against the Law) by such Oblations, and the People were reinstated, and entitled to *present Blessings*; how much more effectual will the Blood of Christ prove, to make us easy as to what he has promised, a Remission of our Sins?

Purge your Conscience. Καθαρεῖ τὴν συνείδησιν ὑμῶν. Some Copies read, *Our*, instead of, *your*. To *purge*, or, *cleanse Conscience*, is not to make us not to be conscious of the Sins which we have committed, or which we do commit; but it is to make us to be under no Apprehensions, or Fears, on Account of our Sins. Suppose then that Christ promised us, or gave us Assurance, that our Sins would not be imputed to us by God, if he satisfied us of this great Truth, by proving his coming from God to declare this to be his Will, he would put away all Doubt or Hesitation as to Condemnation for them, and make us *easy* as to that Affair. If then the Things prescribed in and by the Law, could restore to legal Holiness the Offenders against the Law, and the Hebrew People were satisfied that those Oblations did produce such Effect; surely *we* may sit easy and rest satisfied that *we* are reinstated in the Favour of God, and that *our* Sins are not to be imputed to *us*, since Christ has *died for us*, and is ascended into Heaven, and there has offered himself unto his Father.

From dead Works to serve the Living God. Ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεύειν Θεῷ ζῶντι. Legal Oblations *sanctified*, so as to take away Offences against a fleshly Institution, or a Law that consisted in Meats and Drinks, and Ordinances, which being violated, brought on *Death*. But the Blood of Christ takes away all our past Sins, and makes us *sure* that they will be remitted, how much soever they might lead to *Death*; and by this Means it will necessarily induce us to *serve*
the

NOTES on the EPISTLE to the HEBREWS.

the Living God, in Spirit and in Truth. The Apostle in this Place tells us, that **CHAP.**
 Christ, *through the eternal Spirit offered himself without Spot to God.* He does not **IX.**
 say, that he *offered* his *Blood* to God, but *himself*. He was to go through *Life* and
Death too; and he was to do his Father's Will upon Earth; and when he had done
 all this, he was to offer *himself* free from Spot or Fault in every Respect. The
 offering his *Blood* would signify no more than his *Dying*, as was determined of
 him: But the offering *himself* implies the whole of his Life and Death too, in all
 his Undertaking for Man, from his Condescension to become incarnate, to his As-
 cent into Heaven.



S E C T. XI.

C H A P. IX. 15,—28.

C O N T E N T S.

THE First Covenant being made with a View to temporal Ends, and every Thing in it being ordained for *external* Services, it cannot be considered as at all coming up to the Dignity of the Second Covenant made by Christ. The Former was revocable; this Second is irrevocable; the Former conferred good Things here; the Latter in a future State. There was this in common to both Covenants, that Death was to intervene in order to establish Both. As under the First, there was to be *Death*, in order to secure the Promise of a Deliverance from the Evil attending the Transgressions of those that were under That: So under the Second, Death was to intervene, that those that were under *this*, might be sure to receive the Promise made to them. The Intervention of Death under the First Covenant, secured this Point, that those who were under it should receive *temporal* Blessings: And as the Blessings to be secured were thus different, so were all the Circumstances; and in consequence, so must be the Dispositions; that of *Christ* vastly *superior* to that of *Moses*.

P A R A P H R A S E.

T E X T.

CHAP. IX.
15.

AND besides, through this Blood, Christ is become the Mediator of the New Covenant, and acts as such between

15. AND for this Cause he is the Mediator of the New

N O T E S on the EPISTLE to the H E B R E W S.

15. *And for this Cause he is the Mediator of the New Testament.* Καὶ διὰ τὸ τοῦ διαθήκης καινῆς μεσίτης εἶναι, *And through, or by Means of this, he is the Mediator of the New Covenant.* The Word, διαθήκη, has all along this Epistle been truly rendered, *Covenant*; and so it should have been here. The Apostle gives the Reason,

TEXT.

PARAPHRASE.

Testament, that by tween God and Man. So that as Death CHAP.
 means of Death for the intervened under the First Covenant in IX.
order

NOTES on the EPISTLE to the HEBREWS.

Reason, why Christ was the *Mediator* of a *New Covenant* through his Blood; viz. Because as by the Intervention of *Death* Assurance was made or given, that Transgressions under the *First Covenant* should be pardoned, so likewise under the *Second Covenant*, by means of *Death*, the Heirs of Promise should have Assurance that their Sins should be remitted, and they entitled to an everlasting Inheritance. There is a general Likeness or Similitude in the Two great Scenes of God's Providence. There was *Death* in the *First Covenant* in order to the establishing of that Law, which gave Assurance that their Sins of Ignorance should be forgiven, and that they should, if they would conform to what was commanded, enjoy a *present, temporal*, Possession. There was likewise *Death* in the *Second Covenant*, to establish that; and to give Assurance, that those with whom that was made, should enjoy a future and eternal Inheritance. It was expedient that Christ should be made *Man*, or, be *Partaker of Flesh and Blood*, that through *Death* he might destroy him that had the Power of *Death*, chap. ii. 14. The *Man* Christ therefore was *Mediator* through his *Blood*, that as *Death* intervened for the freeing Men from Transgressions, and giving them a present Enjoyment in the Land of *Canaan*, under the *First Covenant*; in like Manner under the *Second Covenant*, They who are called to an everlasting Inheritance may, by the intervening of *Death*, receive Assurance of the Pardon of their Sins, and of Happiness in Heaven. The Repetition of the Words, *by the intervening of Death*, in this last Clause, helps us to explain the following Verses, which are otherwise excessive hard, if intelligible at all.

When these words are understood, as if the *Blood* of Christ was the *Ground or Reason of Redemption of Transgressions under the First Covenant*, as they are usually interpreted, it is founded on this Assertion of the Apostle, that *the Blood of Bulls and Goats cannot take away Sin*, chap. x. 4. Whatever is meant by these Words, one Thing is certain, that *some* Sins were in Fact taken away, at least on the great Day of Expiation: And we are assured, that the *Blood of Bulls and Goats, and the sprinkling the Unclean*, did in Fact *sanctify to the purifying the Flesh*. They took away therefore the Sins of those who were Violators of the Law. To reconcile these Things, it is said, that the Sacrifices under the *First Covenant* derived all their Efficacy from the great *Sacrifice of Christ*. But, 1. It is not said that *his Death* was for the *Redemption of Transgressions under the First Covenant*. But only that *Death* intervened for that Purpose. But *Whose Death*, or *What Death*, is not said. And, 2. Christ was the *Mediator of the New Covenant*, and died, that by means of *Death*, they which are called might receive the *Promise of eternal Inheritance*. It is certain that the Apostle is speaking of the *Ratification* of each of the Covenants: Of that of *Moses*, from ver. 19. to ver. 23. Of that of the *Second Covenant*, from ver. 23. to ver. 28. And there is not any Intimation any where, that the *Death of Christ* was for the *Redemption of Sins under the First Covenant*.

PARAPHRASE.

TEXT.

CHAP
IX.

order to ratify that, and to secure the Engagement to deliver from, or pardon, the Transgressions that were under that; so likewise under the Second Covenant, there was to be an Intervention of Death, that they which are called might receive the Promise of *eternal Inheritance*.

16. For where a Covenant is engaged in, (as was done in the Old Law) to make it firm and binding, there must be necessarily something done, that implies the Death of the Covenanting Party. It must be what implies that the Party imprecates upon himself *Death*, if he violates the Covenant.

Redemption of the Transgressions that were under the First Testament, they which are called might receive the Promise of eternal Inheritance.

16. For where a Testament is, there must also of Necessity be the Death of the Testator.

17. For

NOTES on the EPISTLE to the HEBREWS.

16. *For where a Testament is, there must also of Necessity be the Death of the Testator.* *Οπου γὰρ διαθήκη, θάνατον ἀνάγκη εἶναι καὶ διαθεμένῳ. *For where a Covenant is, it is necessary that the Death of the Party covenanting should be brought in View, or made to pass before him.* One may be certain, that no good Writer can pass from speaking of a *Covenant*, to talk of a *Last Will*, or *Testament*, and a *Testator*, when both what precedes, and what follows, concerns a *Covenant* only. It would be so like to a mere Play upon a Word (which sometimes signifies a *Will*, or *Testament*; and sometimes a *Covenant*) that one cannot conceive any Man writing seriously on a serious Subject, could be guilty of such Absurdity. It is true that if the Word, διαθήκη, be rendered in this Place a *Will*, or *Testament*; and if no more were to be read of this Epistle but what lies in this and the next Verse, what the Apostle says, will be very true and just concerning *Testaments* and *Testators*. But what is that to his Purpose? There is not the least Circumstance relative to any *Will* made by Christ: Nor does the Word, διαθήκη, ever signify a *Will* in the Sacred Writings. Nor can it signify any such Thing in this Place, because the Apostle is treating all along this Epistle of *Two Covenants*; a *First*, which was to give Way to a *Second*; a *First* that was *faulty*, and *old*, and imperfect; a *Second*, that was *New*, a *better* one, a *perfect* one, chap. vii. 22. viii. 6—10, 13. In this Chapter, he tells us of a *First Covenant*, which had certain Ordinances of Divine Service: And then he mentions, in Opposition to that *First Covenant*, a *New Covenant*, of which Christ was the Mediator. How then could he pass immediately from the Subject he was upon, to speak of *Wills*, or *Testaments*, and *Testators*, (which is all foreign to his Purpose) and then after Two short Versicles, return to his Subject as he does?

But

NOTES on the EPISTLE to the HEBREWS.

But let us admit Διαθήκη, to signify a *last Will*, and Διαθέμενος to signify a *Testator*,—one may ask, Who was the *Testator* here? Was Christ? No. He came to do the *Will* of his Father; and in his Father's Name, to declare and assure eternal Life to such as should believe in him, and live as his Disciples. Was God the Father the *Testator*? No. For he can never die; and in Consequence his *Will* can never be valid, for a *Testament is of no Force at all while the Testator liveth*. So that here is neither *Testament*, nor *Testator*, as the Roman Law required, or as the Jewish Practice seems to have been, in our Saviour's Days. These Verses therefore cannot be understood of a *Last Will*: For that is foreign to the Subject the Apostle is treating of: And supposing this Difficulty surmounted, the Apostle must be speaking of the *Last Will* of a *Testator* who *cannot die*; for it is the *Will* of him who *only hath Immortality*, i. e. a *Will* that never can be *valid*, because the *Testator lives for ever*, and in Course it is a *Will* of no Use or Significancy, because the *Death* of the *Testator* is necessary to it's having any Validity.

Let us next consider what was the *Fact*, that thence we may understand, or at least get some Light into the Terms here made use of. A *Covenant* is proposed by God to Mankind by a *Mediator* Jesus Christ, wherein a Promise of an *eternal Inheritance* is made to Man, provided he is ready and willing to comply with the Conditions laid before him. There had been a *Covenant* made by God to the Jewish Nation, which engaged to them a *present, temporal, Happiness* in the Land of Canaan, provided they observed the Law given to them. Here then a *Second Covenant* is proposed by God; not proposing a *present*, but a *future Good*, not a *temporal*, but an *eternal Happiness*. It is a *Covenant* offered by God—a Being omnipotent, immortal, uncontrollable, to a Series of Beings, weak, frail, infirm, but capable of subsisting after Death. Christ is not the Party that *enters into Covenant*; but he is the *Mediator* between the Parties *covenanting*. God is the Party on one Side; and he offers *Peace*: Man is ο Διαθέμενος, the Party with whom the *Covenant is made*, and who is to accept the Conditions, and to perform what he is obliged to do. Christ is the Person that acts between God and Man, and brings the Conditions of our Reconciliation; and he was to induce and persuade Man to accept the Offer, and thus to *cleanse him from dead Works to serve the living God*. What now is there, that will shew the *Validity* of this *Covenant*; or that it shall *continue* obligatory; or that it shall not be voided by either Party? Just the same Means, as when the First *Covenant* was established: And as then, the First *Covenant* was established by *Blood*, so here too, a like Method was taken to establish this. It was necessary therefore in *this Case*, that something should be done and *producible* that implied the *Death* of the Party *covenanting*, i. e. of Man, to signify or represent, what he desired might happen to him in Case he broke the *Covenant*. Whenever then Death intervenes in order to establish any *Covenant*, the Parties are supposed to wish that the Violator of the *Covenant* may be put to Death, as the Animal or Person before them was. Vid. *Essay on Sacrifices*. p. 232—244.

Here then the Apostle argues thus, “Where a *Covenant* is made, *irrevocable*, “*valid*, it is necessary that it should be established by *Death*, or the intervening “of *Death*; which represents or signifies, Thus may it happen to the Person that “violates the *Covenant*.” There must be such Sign or Mark of *Validity produced*,

CHAP. IX.

It is Both

PARAPHRASE.

TEXT.

CHAP.
IX.

17. For it is certain, that a Covenant made where the Death of any Thing intervenes, is firm and binding; whereas it is of no Force, while the contracting Party does not engage himself to any Forfeiture of Life.

17. For a Testament is of Force after Men are dead, otherwise it is of no Strength at all, while the Testator liveth.

18. From

NOTES on the EPISTLE to the HEBREWS.

ducible, or capable of being brought, ἀνάγκη φέρεσθαι, or else the whole Transaction might be deemed *not obligatory*. See this Sense of the Word, φέρεσθαι, Joh. xviii. 29.

17. For a Testament is of Force after Men are dead. Διαθήκην γὰρ ἐπὶ νεκροῖς βεβαία. For a Covenant made where Death is, is valid. Where any Person or Thing is put to Death, or where Death intervenes in any Shape, it makes the Covenant there engaged in as valid as it can be made. Neither of the Parties engaging can withdraw, because they have solemnly obliged themselves to stand by the Conditions, and are supposed to imprecate upon themselves.—So shall it be done to him that breaks this Engagement.

Otherwise it is of no Strength at all while the Testator liveth. Ἐπεὶ μὴ ποτε ισχύει, ὅτε ζῇ ὁ διαθήμενος. But it is of no Force at all while the covenanting Party liveth. The Covenant is not binding, till something is done, and, φέρεται, may be produced as an Evidence, that the contracting Party consents to forfeit Life if he offends. The Covenant is not made till Death, or what is made to signify the Death of the covenanting Party happens. For till this is done, the contracting Party is said to live, i. e. not to be obnoxious to Death, to which he would have obliged himself if he did not observe the Covenant. Thus the Covenant of God by Christ was valid, when his Death happened by which the Law was established, and which made it irrevocable; just as the Death of the Sacrifice under the first Covenant made that irrevocable. But then, before his Death intervened, the Covenant he offered was not of any Force, nothing appearing that the Parties covenanting had agreed or consented to such Covenant.

Should it be said, that the Words are, ὅτε ζῇ ὁ διαθήμενος, whilst the Party engaging in Covenant, liveth: It is true; but the Apostle, though he speaks in general Terms in this Place, as if all Covenants were attended with Death, yet he must be understood as limiting his Reasoning to the Point in View, viz. the Method of establishing Covenants by Blood: Wherein there was a supposed Imprecation as before observed—So let it be done to him that breaks the Covenant. When the Death of any Thing intervened for this Purpose, it was easy to adduce that as an Evidence of the Contract. But when nothing was done, from whence the Obligation of the contracting Party could be made to appear, the Covenant was of no Force at all. This I take to be the Meaning of this hard Passage: Which I submit to the Reader's Judgment.

TEXT.

PARAPHRASE.

18. Whereupon neither was the first dedicated without Blood.

19. For when Moses had spoken every Precept to all the People according to the

18. From whence we may see the Reason CHAP. IX.
why even the first Covenant made by *Moses* was not instituted, or as it were dedicated, without Blood. An Animal was sacrificed, and it's Blood was sprinkled, to shew the People that so should their Blood be shed, if they did not observe the Contract they had engaged themselves in.

19. For when every Precept of the Law was spoken by *Moses* to the People, he took the

NOTES on the EPISTLE to the HEBREWS.

18. *Whereupon neither the First Covenant was dedicated without Blood.* ὅθεν ἐδ' ἡ ἀνάγκη χάρις ἀποδοῦναι ἐγκαινίσαι. For which Reason neither was the First Covenant made without Blood. Covenants are said to be ratified, confirmed, made, entered into; but are not usually said to be dedicated. There was a certain Propriety or Fitness to enter into Covenant, as was done in the Days of *Moses*, by shedding of Blood: And the Animal slain was an Evidence of the Fact; and this was done in order to signify or express, that both Parties declared, that if they did not stand to the Covenant or League made, they desired that their Blood might be so shed as was that of the Animal before them. But here the First Covenant is said to be, not ratified, or made, but dedicated; which is an Expression not usual, I think, on such Occasion. The Word which we render, *dedicated*, is properly applied to Things renewed which are consecrated, or set apart to such or such Services. When the Temple was rebuilt, and consecrated to God, it is said to be ἐγκαινισμένον, and the Dedication of the Altar is called it's ἐγκαινίωσις, Numb. vii. 88. When this Word is applied not to the House of God, as *Efr.* vi. 16. or to the Walls of the City, *Nehem.* xii. 27. but to a Covenant as here, it means a Covenant made and solemnly engaged in, and from which the Parties were resolved never to depart, nor would they violate the Conditions of it more than they would what was in the most solemn Manner engaged to be performed.

19. For when Moses had spoken every Precept to all the People according to the Law. Moses took the Book of the Covenant, and read in the Audience of all the People, *Exod.* xxiv. 3, 7. The Covenant at that Time read was the Ten Commandments only: Or possibly the whole Twentieth, Twenty-first, Twenty-second, and Twenty-third Chapters of *Exodus*; not the whole Law of *Moses*, as it lies in *Leviticus*, *Numbers*, *Deuteronomy*, or the Remainder of even *Exodus* itself.

PARAPHRASE.

TEXT.

CHAP. IX. the Blood of Calves and Goats with Water and Scarlet Wool and Hyssop; and half the Blood he sprinkled on the Altar, and the other half he sprinkled on the Book and on the People,

Law, he took the Blood of Calves and of Goats with Water and scarlet Wool and Hyssop, and sprinkled both the Book, and all the People,

20. And

NOTES on the EPISTLE to the HEBREWS.

He took the Blood of Calves and of Goats. Moses only mentions Burnt Offerings and Peace Offerings of *Oxen*, Exod. xxiv. 5. Burnt Offerings consisted not only of the *Herd Kine*, but of *Goats* and *Sheep*, as the Offerer was disposed to give, Lev. i. The Peace Offerings were likewise of the *Herd*, or of the *Flock*, or *Goats*, Lev. ii. Moses therefore by naming *Burnt Offerings* and *Peace Offerings*, might include *Goats* as well as the *Herd Kine*.

With Water and Scarlet Wool and Hyssop. None of these are mentioned in the Books of Moses as used upon this Occasion. But as Moses is mentioned as taking half of the Blood of the Burnt and Peace Offerings, and putting it in *Basons*, and half the Blood he sprinkled on the Altar, and likewise on the People, we see a manifest Reason for an Instrument to sprinkle the Blood with. And as the *Sprinkler* is described that was made use of on certain Occasions, (vid. Lev. xiv. 4, 49, 51, 52. Numb. xix. 6.) it is very probable that this was the Instrument used on this. *Hyssop* was frequently applied for such Purposes: Thus, *Ye shall take a Bunch of Hyssop, and dip it in the Blood of the Bason, and strike the Lintel, and the Two Side Posts, with the Blood that is in the Bason*, Exod. xii. 22.

And sprinkled both the Book and all the People. No Mention is made by Moses of his sprinkling the *Book*. And indeed the Construction may be here, as Grotius has observed, *He took the Blood with the Water and scarlet Wool and Hyssop and the Book itself, and sprinkled all the People*. He held the Book of the Covenant in his Hand; and when he had read every Precept to the People, he sprinkled the *Altar*, on the one Part, and all the People on the other Part, with Blood. It is not improbable that he sprinkled the *Book* itself in like Manner. The Ceremony was significant and expressive: It implied, that the contracting Parties to that Covenant were obliged to a strict Observance of what they were engaged in. Blood was deemed the Life of all Animals as well as of Men: And this Ceremony was understood to imply, that the Persons who violated a Covenant thus engaged in, were willing to have their Blood shed, as was the Blood of the Animal before them. The *Altar* was sprinkled on God's Part, who condescended thus to act after the Manner of Men: The *People* were sprinkled, in token of their Intention to keep the Covenant, and in Acknowledgment of their Consent to have their Blood shed if they broke it. And the *Book* itself might be sprinkled, to be produced as an Evidence, *ἐξέσθαι*, that That contained the very Covenant which the contracting Parties had in so solemn a Manner consented to.

TEXT.

PARAPHRASE.

20. Saying, This is the Blood of the Testament which God hath enjoined to you.

21. Moreover he sprinkled with Blood both the Tabernacle, and all the Vessels of the Ministry.

20. And said, *Behold the Blood of the Covenant which the Lord hath made with you concerning all these Words*, Exod. xxiv. 6—8. The Ceremony signified, that if they did not observe the Statutes enjoined, they would be willing and contented to have their Blood shed, and sprinkled in like Manner as was the Blood of those Animals.

21. Nor was this Ceremony used towards the People alone, but other Things were sprinkled with Blood. The *Tabernacle* was sprinkled with Blood, and so were all the Vessels made use of in the Service of the Sanctuary; they were not only anointed, but likewise sprinkled with Blood.

22. And

CHAP.
IX.

NOTES on the EPISTLE to the HEBREWS.

20. *This is the Blood of the Testament.* Τῆτο τὸ αἷμα τῆ διαθήκης. *This is the Blood of the Covenant, i. e.* by which the Covenant between God and this People is ratified and confirmed. Our Saviour had the Passage of *Moses* here referred to, in View, when he gave to his Disciples the *Cup* in his Last Supper. *This*, says he, *is my Blood, even that of the New Covenant, which is shed for many for the Remission of Sins.* Τῆτο ἐστὶ τὸ αἷμά μου, τὸ τῆ καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄρεσιν ἁμαρτιῶν, Matt. xxvi. 28. When *Moses* sprinkled the People with Blood, he said, *Behold the Blood of the Covenant which the Lord hath made with you concerning all these Words*, Exod. xxiv. 8. *i. e.* Behold the Blood by which the Covenant between God and you is ratified. So when our Saviour said, *This is my Blood, even that of the New Covenant*—He meant exactly the same Thing—“ *This is to represent to you my Blood, that is shed to confirm the New Covenant, made between God and Man, for the Remission of Sins.*”

21. *Moreover he sprinkled with Blood both the Tabernacle, and all the Vessels of the Ministry.* The *Tabernacle* is said to have been anointed by *Moses*, and so was all that was within: And thus it was that they were sanctified, Lev. viii. 10. As to *Aaron* and his *Sons* it is said, that *Moses* took of the anointing Oil, and of the Blood which was upon the *Altar*, and sprinkled it upon *Aaron*, and upon his *Garments*, and upon his *Sons* *Garments* with him: And he sanctified *Aaron*, his *Garments* and his *Sons*, and his *Sons* *Garments* with him, Lev. viii. 30. But then it is not expressly said, that the *Tabernacle*, and all that was in it, was sprinkled with Blood, to sanctify it, but only that it was anointed. So we are told, that all the *Vessels of the Tabernacle*

PARAPHRASE.

TEXT.

CHAP. 22. And indeed almost all Things accord-
 IX. ing to the Law are purified and made holy,
 or clean, and acceptable to God, by Means
 of Blood; and in general one may say, that
 without shedding of Blood, there is almost
 no Remission of Sins obtained from God.

22. And almost all
 Things are by the Law
 purged with Blood; and
 without shedding of
 Blood is no Remission.

23. You

NOTES on the EPISTLE to the HEBREWS.

bernacle were *sanctified* by the anointing Oil, and the Tabernacle itself, *Exod. xl. 9, 10, 11.* But not a Word of it's being sanctified or hallowed by *Blood.* When indeed the High Priest entered into the Holy of Holies, he was to *bring the Blood of the Sin Offering* within the Veil, and *sprinkle* it on the Mercy Seat, and make an *Atonement for the Holy Place, and for the Altar,* *Lev. xvi. 14, 16, 18.* To account for this, *Grotius* has well observed here, *Asperionem Sanguinis præmitti solitam unctioni recte colligimus ex eo quod ibidem sequitur de altari asperso primum, deinde uncto: That sprinkling of Blood was wont to be before anointing, is gathered from hence, that it is said that the Altar was first sprinkled, and afterwards anointed.* Hence the Apostle inferred, that *almost all Things were by the Law purged with Blood, i. e. hallowed, or sanctified, or made holy.*

22. And almost all Things are by the Law purged with Blood. Some Things by the Law were *purified* or *cleansed*, *καθαρίζωνται*, with *Water* alone, *Exod. xix. 10. Levit. xvi. 28.* Others were purified by the *Water of Separation*, *Numb. xix. 9, 11, &c.* Other Things were cleansed by *Fire*, *Numb. xxxi. 22, 23.* and by the *Water of Separation.* But generally speaking, *all Things were purified by Blood.*

And without shedding of Blood is no Remission. Here the Word, *almost*, mentioned in the preceding Part of this Verse, is to be repeated: For it is not universally true, that by the Law, Remission of Sins was not to be had, where there was no shedding of Blood. In Cases of *Poor People*, who could not afford *Two Turtle Doves*, or *Two Young Pidgeons*, *He that sinned shall bring for his Offering the Tenth Part of an Ephah of fine Flower for a Sin Offering, and he shall bring it to the Priest, and—the Priest shall make an Atonement for him as touching his Sin that he hath sinned, and it shall be forgiven him,* *Lev. v. 11, 13.* Here the Word *נִסְלַח, nislakh,* is used, though no *Blood* was shed. So that it is only true, in general, that Remission is owing by the Law to *Blood.*

It was customary to the *Jews*, as well as to other Nations, to *wash* and *purify* themselves, and to put on *clean Cloaths*, whenever they were to appear before their King and God. When they were in the *Wilderness of Sinai*, and the Lord was to come down in the Sight of all the People, they were ordered to *wash their Cloaths,* *Exod. xix. 10, 11.* The Priests who were to officiate in the Tabernacle were commanded to *wash* themselves, and so was the High Priest to *wash his Flesh with Water* before he put on his Sacred Vestments, *Lev. xvi. 4.* And the *Brazen Laver* was made, that *Aaron* and his Sons might wash their Hands and Feet thereat.

Nay,

TEXT.

PARAPHRASE.

23. It was therefore necessary that the Pat-

23. You see then how necessary the shedding of Blood was in the First Covenant, and what

CHAP.
IX.

NOTES on the EPISTLE to the HEBREWS.

Nay, so express was this Command, and it was made so necessary, that they were to wash whenever they went into the Tabernacle of the Congregation, or when they came near the Altar to minister to burn Offerings made by Fire unto the Lord, under this severe Penalty—that they die not. So they shall wash their Hands and their Feet that they die not. This shall be a Statute for ever to them, even to him and to his Seed throughout their Generations, Exod. xxx. 18—21.

The Notions of Cleanness were such among the Gentiles as well as among the Jews, that the previous Ceremony of washing was used before they prayed to their Gods: Among the Jews; nothing offensive to the Sight, or Touch, or Smell, was conceived to be fit or proper to appear in the Presence, or House, of God, until it was cleansed or purified. The Leper that was pronounced clean by the Priest, was to wash his Cloaths, and to shave off all his Hair, and to wash himself in Water, that he may be clean, Lev. xiv. 9. Still he was to stay Seven Days, before he was to be presented before the Lord; nor could the Priest present him at the Door of the Tabernacle of the Congregation till he was thoroughly washed and clean. It was just the same in Case of running Issues: The Man was unclean, and every Bed whereon he lay, and every Thing whereon he sat, was unclean, Lev. xv. 4. This Disorder was so disagreeable, that whatever he touched, or that touched him, was unclean: And therefore when he became well, he was to number Seven Days for his cleansing, and wash his Cloaths, and bathe himself, in running Water; and then he was deemed clean, *ibid.* 2—13. If any Uncleanness happened to any Priest, if, *e. g.* he touched a Dead Carcass, or any creeping Thing whereby he might be made unclean; or a Man, by whom he might take Uncleanness, whatever Uncleanness he hath, Lev. xxii. 5.—This would make him unclean for that Day, and he was to wash his Flesh with Water, ver. 6. Whatever it was that was looked upon by Man to be disagreeable, that was to be removed; and Washing was required as necessary before any could appear in the Presence of God.

Hence it is, that to purify, to cleanse, to purge, is applied to Sins; and those Words are used to signify, the taking away, or removal of them as Things disagreeable or offensive to God. Thus when Christ is said to have made a cleansing of Sins, or to purge our Sins, chap. i. 3. or that he washed us from our Sins, Rev. i. 5. or that we are cleansed from all Unrighteousness, 1 Joh. i. 7, 9. the Meaning is, that what was disagreeable to God in Sin, or what would produce ill Effects or Consequences to the Sinner from God, was removed. When it is said, that almost all Things are under the Law, or according to the Law, purged with Blood, the Apostle means, that under the Law, Sacrifices, or Blood in general, took away the Effects which would have arisen from Offences against the Law. So too, when cleansing is applied to Things, it consisted in removing whatever was disagreeable from it, and making it clean and fit for the Use it was designed.

P A R A P H R A S E.

T E X T.

CHAP. what frequent Use was made of it. It was
 IX. necessary on many Accounts, that the *Copies*
 and *Exemplars* of the Things seen in the
 Mount by *Moses* should be made holy; and
 from the Time they were made so, they were
 not to be profaned by any Body, by Priest or
 People, without incurring an acknowledged
 Forfeiture of Life. They were therefore pu-
 rified with the Blood of Sacrifices of Bulls and
 Goats. But the Heavenly Things themselves,
 which are far more excellent than the Copies
 of them, are to be purified with much more
 excellent Sacrifices than those, even by the
 Blood of Christ.

terns of Things in the
 Heavens should be puri-
 fied with these, but the
 Heavenly Things them-
 selves with better Sacri-
 fices than these.

24. The

NOTES on the EPISTLE to the HEBREWS.

23. It was therefore necessary, that the Patterns of Things in the Heavens should be purged with these. Ἀνάγκη ἐν τὰ μὲν ὑποδείγματα ᾗ ἐν τοῖς ἁγίοις, ταῖς καθαρίσεσσι. What the Apostle calls both here and chap. viii. 5. ὑποδείγματα, the LXX call παρίδειγμα, Exod. xxv. 9. According to all that I shew thee, after the Pattern of the Tabernacle, and the Pattern of all the Instruments thereof, even so shall ye make it. The Things then shewn to *Moses* in the Mount, are here called the Patterns of the Things in the Heavens: What he seems to mean is, that the Tabernacle, and the Things in it, represented in a very low Manner the Things in the Heavens. The Holy of Holies, the Place of God's Residence; the Glory between the Cherubims, the Glory of God in Heaven: The Furniture of the Tabernacle was such, as was worldly, and could not make Men perfect. It was proper that these Things should have all Uncleaness, or Unfitness for their separate Use, removed; and, that all might be sensible of their Obligation to stand by the Covenant, and the Conditions required in it, they were to be purified with Blood. Here the Apostle returns to what he was saying, ver. 15. where he had observed, that both the First and the Second Covenant had been ratified by the intervening of Blood. This has been shewn as to the First Covenant, from ver. 16—23. He shews here, how the Second was ratified, and the advantageous Manner in which it was done, and the superior Dignity of the Second Covenant over the First. The faint Delineations of the Things in Heaven were cleansed with Blood.

But the Heavenly Things themselves with better Sacrifices than these. The more excellent Places or Things are, the more Respect, and the greater Regard is to be paid them. The Copies and Patterns were purified, and dedicated to God, and made fit for Service, by Means of the Blood of Beasts: But the Heavenly Things themselves

TEXT.

PARAPHRASE.

24. For Christ is not entered into the Holy Places made with Hands, which are the Figures of the true, but

24. The Holy of Holies, the best and noblest Part of the Tabernacle, could not be entered into by the High Priest without Blood, though that was a Building made by Man, following the Copy shewn to Moses. But Christ is not entered into any Holy Places made by Man, which at best are only Copies of

CHAP.
IX.

NOTES on the EPISTLE to the HEBREWS.

themselves by much more valuable Sacrifices than these. He means by the one, more valuable, *Sacrifice* of Christ.

But then, What are these *Heavenly Things themselves*, which were to be cleansed? Or what Necessity is there to *purify* or *cleanse* the *True Holy of Holies* into which Christ is entered for us? Or was there any Thing *impure* in *Heaven*, before Christ ascended thither to remove it? I answer. It is certain that Heaven cannot be said properly to be *cleansed* or *purified*; because in that is no *Impurity*, nor can any Thing *unclean* enter into it, Rev. xxi. 27. These Terms therefore can only signify something *analogous* to what *Purification* or *Cleansing* was, in respect of the *Earthly Tabernacle* erected in the Wilderness. For as a Comparison is made all along between *Christ* and the *Jewish High Priest*; the *Holy of Holies* in the *Tabernacle*, and the true *Holy of Holies*; the Entrance into the one *once every Year*, and the Entrance into the other *once for all*, so there is something *analogous* in the Purification of each. As therefore the *Purification* of the *Tabernacle* and its *Vessels*, was the fitting and preparing each of them for the Uses they were respectively designed, so the *Purification* or *Cleansing* of the *Heavenly Things themselves*, or the *Heavenly Places* into which Christ entered, was the opening of them for all, the granting free Access to all, the fitting them for all that come to God through him. This was all done by Means of a *much better Sacrifice* than what the Jewish High Priest ever offered; and the Effects of it are much more considerable than what was obtained by him.

24. *For Christ is not entered into the Holy Places made with Hands.* 'Ου γὰρ εἰς χειροποίητα ἅγια εἰσῆλθεν ὁ Χριστός. For Christ is not entered into Holy Places made with Hands. Here the Apostle pursues his grand Point, which was to shew the Superiority and Preference of the Christian Covenant above that of the Jews: The Sacrifice of Christ is more valuable than their Sacrifices; the Place into which Christ entered, is much preferable to that which their High Priest entered; the one was made with Hands, the other the Work of God; the Jewish Tabernacle a Copy or Pattern only, the Christian an Original; the Jewish Tabernacle made like to Things shewn in the Mount, the Christian Tabernacle the Heavens themselves.

Which are the Figures of the True. Ἀντίτυπα τῶν ἀληθινῶν. The Things which Moses made, were taken from Models or Patterns shewn him in the Mount; and

NOTES on the EPISTLE to the HEBREWS.

CHAP. in Consequence, the Word, ἀντίτυπος, signifies here, a *Thing copied from a Pattern shewn*. Christ therefore entered into the *True Holy Place*, which Moses only copied: And hence the Original is called, *The True Tabernacle*, chap. viii. 2. A greater and more perfect *Tabernacle*, chap. ix. 11. In these Sorts of Things there must be necessarily great *Dissimilitudes*, though there are or may be great *Likenesses*: And therefore we are not warranted in comparing such Things farther than our Author designed them. The *Patterns shewn* were properly the, τύποι, *Types*. The Things made from such τύποι, *Types*, are properly ἀντίτυπα, *Antitypes*. It may therefore be worth while in this Place to consider what is the proper Signification of this Word in the *New Testament*: And this I shall do the rather, because the Sense usually affixed to it has led too many into a wrong Interpretation of the Sacred Writings.

The usual Notion of the Word, *Types*, in Divinity, conveys to us the Idea of *designed Prefiguration*, or *Prefiguration* of something future, or *what is afterwards to be fulfilled*. Typus, futuri alicujus symbolum quoddam, aut exemplum ita a Deo comparatum, ut ipsius instituto futurum illud præfiguret. A *Type* is, *what by the Appointment of God prefigures something future*: It is what *adumbrates*, or is designed by God to *adumbrate* something else. So Dr Outram, *De Sacrificiis*, p. 203, 204. It is usually so understood, as to signify a *Sign or Symbol of something else, designed by God to prefigure that future Thing*: And hence in general it is inferred, that the End and Design of all *Types* is to *prefigure* Christ and his Church. The Difficulty will be to shew, or to prove, the *Sacrifices* of the Law, or the *Holy of Holies*, or any of those Things which usually are imagined to be *Types* of Christ, e. g. the *Brazen Serpent*, or *Jonas*, or any other Persons or Things to have been instituted or *designed* by God on Purpose to *prefigure* Christ, or his Actions, or his Church. And the Reason of the Difficulty is, that not one of these are ever expressly said to be instituted with any such Design: And if we do not presuppose any such designed Institution to prefigure any Thing in Christ, the Reasoning is equally strong and just throughout the Gospels, and this Epistle. I would not be mistaken or misrepresented, as if I thought there were no Instances of *Types*, as signifying *Prefigurations* of future Events. There are many such in the Scriptures: But in no Place where this Word occurs throughout the New Testament does it ever signify, or at least it cannot be *proved* to signify, that any Thing in the Law was *designed* to *shadow out*, or to *prefigure* Christ, or his Kingdom. To clear up this Matter, (especially as it has of late been abused to pervert or destroy the Credit of St Paul) let it be observed,

1. The Word τύπος, *Type*, signifies the *exact Mark* or *Impression* made by one Thing upon another. Thus the Holes made in our Saviour's Hands and Feet at his Crucifixion are called the τύποι of the Nails driven into them, *John* xx. 25. 2. That Word is used to signify the *Plan, Model, Pattern* of a Work, such as Artists of any Sort make use of in their respective Ways. And this is the Meaning of the Word, *Heb.* viii. 5. *See that thou makest all Things according to, τύπον, the Pattern shewn thee in the Mount.* And thus St Stephen used it, when he was speaking concerning the same Command to Moses, *Acts* vii. 44. that he should make it according to the τύπον, *Plan, Pattern*, shewn him in the Mount. 3. St Stephen uses this Word in the preceding Verse, in a little different Sense, for a *Form* or *Representation*

TEXT.

PARAPHRASE.

into Heaven itself now
to appear in the Pre-
sence of God for us.

of the true holy Places ; but he is entered in-
to Heaven itself, now to appear in the im-
mediate Presence of God for us.

CHAP.
IX.

25. Not

NOTES on the EPISTLE to the HEBREWS.

Representation of a Thing made in a customary or usual Manner. Thus, *Ye took up the Tabernacle of Molock, and the Star of your God Remphan, τὰς τύπους*, Figures which ye made to worship, *Acts vii. 43.* 4. As it signifies an *exact Plan*, it is used a little more laxly, for a *Resemblance in many Points*, though there is a Difference in many others : A *General Likeness* may be sufficient to entitle any Thing to that Name. Thus *Adam* is said to be, *τύπος*, a Type of him that was to come, *Rom. v. 14.* He resembled *Christ* in some Things, though the Difference betwixt him and *Christ* was very great in others, as is shewn in the following Verses. And hence it is used in Profane Writers very frequently, for a *less exact Plan*, or a *rough Draught*. 5. From it's Signification of an *exact Plan*, it is applied to a *Letter* wrote in such *specific Words*. Thus *Claudius Lysias* wrote a Letter after this, *τύπον, Form, Plan, precise Manner*, *Acts xxiii. 25.* 6. Hence this Word is applied to a *Form*, or *Plan* of Doctrine to which we are to conform ourselves. Thus, *Ye have obeyed from the Heart that, τύπον, Form of Doctrine which was delivered to you*, *Rom. vi. 17.* And lastly, Hence it comes to signify an *Example*, or *Plan* which we either are to set to others, or we are to follow ourselves. And in this Sense it is used, *1 Cor. x. 6, 11. Phil. iii. 17. 1 Thes. i. 7. 2 Thes. iii. 9. 1 Tim. iv. 12. Tit. ii. 7. 1 Pet. v. 3.* These are all the Places where this Word occurs in the New Testament ; and it is remarkable enough, that in not any one does it signify, an instituted *designed Prefiguration* made by God of any Thing that was to be done by *Christ*, or in his Kingdom.

The only Places where the Word, *ἀντίτυπον, Antitype*, occurs, are, This Place to the *Hebrews*, and *1 Pet. iii. 21.* In the First of these, the Word plainly signifies a *Thing fashioned, or made, according to a Pattern* shewn. But in *St Peter*, it is used in a Sense, common in profane Writers, for *contrary, or quite different*. The Apostle is speaking of *Noah's Flood*, *Wherein*, says he, *few, that is eight Souls were saved by Water.* Ὡς ἀντίτυπον νῦν σώζει βάπτισμα, *Which Water* used in Baptism, having a *contrary or quite different Effect, now saves us.* *Noah's Flood* that *destroyed* all, could not be *designed* by God to *prefigure* Water that *saved* all : But the Apostle observes only, that as once Water had *drowned* all the World, eight Persons only excepted, so now Water was made to have a *contrary, or quite different Effect*, and was made the Means of *saving* all the World.

Now to appear in the presence of God for us. Νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ Θεοῦ ὑπὲρ ἡμῶν. The Jewish High Priest appeared before the Mercy Seat, or the Throne of God, for the Benefit of the Jews, to take away the Sins of that People ; that is, that they might be past over, and not be any Obstruction to the Promise of good Things made to them by their Law. So, *Now Christ has appeared*

T

before

P A R A P H R A S E.

T E X T.

CHAP.
IX.

25. Not that he is to offer himself often in Heaven with his own Blood, as the High Priest enters often, *i. e.* once every Year, into the Holy of Holies, with the Blood of Animals.

26. For if that had been necessary, he must have been incarnate often, in order to have offered himself: And he must have gone through Life, and have suffered often since the Foundation of the World. But as God in his Providence had ordered it, Christ hath *once only* appeared, in the Fulness of Times, at the Completion of the

25. Nor yet that he should offer himself often, as the High Priest entereth into the Holy Place every Year with Blood of others.

26. For then must he often have suffered since the Foundation of the World: But now once in the End of the World hath he appeared

NOTES on the EPISTLE to the HEBREWS.

before God in Heaven itself *for us*; that our Sins might not be any Obstruction to our Enjoyment of that eternal Inheritance promised to us.

25. *Nor yet that he should offer himself often.* 'Ουδ' ἵνα πολλάκις προσφέρῃ ἑαυτόν. *Not that he should offer himself often.* Christ is entered into the true Holy of Holies, not that he should offer himself *often*, as the High Priest did, who entered into the Holy of Holies, *once every Year*.

With the Blood of others. Ἐν αἵματι ἀλλοτρίῳ. He entered with the Blood of Bulls and Goats, not by any Oblation of his own Blood.

26. *For then he must often have suffered since the Foundation of the World.* Nothing is here said relative to the Extent of Christ's Sufferings to the Ages antecedent to his coming into the World: But what the Apostle designed, was to shew the Difference between the High Priest's offering *once every Year*, and Christ's offering but *once for all*: That had *frequent* Oblation been necessary, then Christ must have offered himself *often* since the Foundation of the World. But instead of *frequent* Oblation, there was no Occasion that he should suffer more than *once*, in order to obtain the End designed. So that here are Two Points in which the superior Advantage of Christ is evident. 1. Whereas the High Priest took away the Sins of the *Jews only*, and offered Sacrifice, in order to remove *their* Offences; Christ took away the Sins of *all Mankind*. 2. Whereas the High Priest was obliged to do his Office *annually*, and sacrificed annually Calves and Goats, Christ did his Office fully and completely by one Oblation of himself once offered.

But now once at the End of the World hath he appeared. Νῦν δ' ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων—πεφανερώται. *But now once at the End, or Completion of Ages hath he appeared, or is manifested.* It is not, *at the End of the World*, but at the Completion of certain *Periods of Times*, appointed for certain Purposes by the Divine Providence.

TEXT.

PARAPHRASE.

to put away Sin by the
Sacrifice of himself.

the Ages or Periods intended, to answer the
End proposed, that is, the Abolition of Sin
by condescending to die in order to reconcile
the World to God, and to make all past Sins
be forgiven, provided Men would come in to
the New Covenant.

CHAP.
IX.

27. And

NOTES on the EPISTLE to the HEBREWS.

Providence. There was an *Antidiluvian Age*; a *Patriarchal Age*; an Age that the Law of *Moses* was to continue. There were too *Four Ages*, described in the Prophet *Daniel*, under distinct Periods, by a Succession of *Four Kingdoms*; during the Last of which the Son of Man was to come. Each of these was properly an *Αἰών*. Christ therefore came, not *at the End of the World*, (for that is not yet ended) but at the End of the *Ages* mentioned in the Prophets, which God had appointed for certain Purposes previous to the Coming of the *Messiah*. Vid. chap. i. 2. xi. 13.

To put away Sin. Εἰς ἀθέτησιν τῆς ἁμαρτίας. It is no great Matter, whether the Word, *Ἀθέτησις*, is rendered by, *putting away*, or *Destruction*, or *laying aside*, or *rejecting*; to all which this Term is applied. Here it signifies, to annul, to make void; and the Question is, How did Christ annul, make void, or put away Sin, since it continues still? Are not Christians most notorious Sinners? And are not they to give an Account of their Sins at the Last Day? Are not they to stand at the Judgment Seat of Christ, and there, and then, to receive according to that they have done, whether it be good or bad? The annulling therefore of Sin consists, 1. In the making the Sins of Mankind to be all void, so that none of them should ever be imputed to them, if they came into the Terms of the Gospel. God, as St Paul tells us, set him [Christ] forth to be a Propitiatory through Faith in his Blood, to declare his Righteousness for the Remission of Sins that are past, through the Forbearance of God, Rom. iii. 25. 2. This was done by putting a Stop to its Encrease, or by causing that henceforth Men should not serve Sin: Knowing this, that our old Man is crucified with him, that the Body of Sin might be destroyed, that henceforth we should not serve Sin, Rom. vi. 6. For when the World was reconciled to God through Christ, Sin was not to reign in our Mortal Bodies, but all Men were to yield themselves unto God as those that were alive from the Dead, and their Members as Instruments of Righteousness unto God, ibid. ver. 12, 13. And 3. As the Apostle has expressed it, chap. ii. 14. He took Flesh and appeared, that through Death he might destroy him that had the Power of Death, i. e. the Devil.

By the Sacrifice of himself, διὰ τῆς θυσίας αὐτοῦ. Wherever Death intervened in order to make us Friends with God, there would properly be a Sacrifice. Mere Death does not make any Thing to be a Sacrifice; nor does an Oblation made to God, make the Thing offered to be a Sacrifice. What are called in the Sacred Writings, קרבן *Corban*, extend to several Things which are not Sacrifices, e. g. to the Wood designed for the Altar, Nehem. xiii. 31. All Gifts given by the People

PARAPHRASE.

TEXT.

CHAP. 27. And forasmuch as there is to be to all,
IX. Death, and after that, Judgment;

27. And as it is appointed unto Men once to die, but after this the Judgment,

28. So also in the great Scene of Providence is it ordered, that Christ, who once died, and was offered to bear away the Sins of many, and to make them be remembered

28. So Christ was once offered to bear the Sins of many: and unto

NOTES on the EPISTLE to the HEBREWS.

for the Use or Service of the Temple, were properly called, *Corban*, Mark vii. 11. It was therefore only such an Oblation as was designed or intended to *make up a Difference* betwixt the Offerer and God, which came under the Name of a *Sacrifice*. When Christ came into the World to *reconcile* Man to God, and died in order to accomplish this End, he became properly a Sacrifice for us. For as the great End of all Sacrifice was either the *engaging in Friendship*, or the returning to a supposed lost or *violated Friendship*, with God,—When Christ gave himself up to Death to reconcile the World to God, and to make up that Breach which was so wide between them, he made himself in the strictest and properest Sense a *Sacrifice*. And consequently, when the Word *Sacrifice* is used, as it sometimes is, for the mere giving up of Life, without taking in that other Idea of *reconciling Parties at variance*, it is used less accurately, or figuratively. In the Case of our Saviour, as the End of his Sacrifice was the *entering into*, or *renewing Friendship* with God; and he came into the World to *make up the Breach* which subsisted between God and Man by Reason of Sin, and died for that Purpose, the Language is exact and proper, that he *put away Sin*, by the Sacrifice of himself.

had him
from his
to
while he
at this

27. And as it is appointed unto Men once to die, and after that the Judgment. Καὶ καθ' ὅσον ἀποκρίσθαι τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν. And forasmuch as it is appointed unto Men once to die. In the ordinary Course of Things, All Men are doomed to die: And Christ being made Man, was not exempted from this common Law, notwithstanding he was, ἀκακὸς, ἀμίαντος, *Holy, harmless, undefiled*, chap. vii. 26.

28. So Christ was once offered to bear the Sins of many. Οὕτως ὁ Χριστὸς ἅπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας. The Comparison here used is this—Whereas all Men die once, and after Death there is to be a Judgment for them; so Christ died once; and having offered himself even to bear away the Sins of many, he too, as well as all others, shall appear a Second Time, (but *without Sin, or bearing away Sin*), as a Judge and Rewarder of them that have lived in Expectation of him. As to the Phraseology—The Design of the Apostle is to represent to us what our Saviour did for us: And this he does under the Character or Image of the *Scape-Goat*. The *Scape-Goat* was to be presented before God, Lev. xvi. 7. And then the Sins of the People were to be put upon the Head of the Goat,

ver.

TEXT.

PARAPHRASE.

them that look for him
shall he appear the Se-
cond Time without Sin,
unto Salvation.

bred no more, shall be seen a Second Time CHAP.
IX.
without any View to bearing away Sin; but
instead of that, granting Salvation, and final-
ly rewarding his faithful Servants, who have
with Patience expected his coming again.

NOTES on the EPISTLE to the HEBREWS.

ver. 21. and the Goat was to take and bear upon him all their Iniquities into a Land uninhabited, ver. 22. In like Manner our Saviour ἀπαξ προσερχθείς, once offered to God, ἡμεῖς αὐτοῦ, shall take upon him our Sins, and shall ἀνεγκέιν, bear them away, or carry them away. Our Sins shall no more be imputed to us, or to any that believe in Christ, than the Sins of the Jews were to be imputed to them after the Great Day of Expiation was over; nor could our Sins hinder our eternal Happiness, more than their Breach of their Law can be imputed to them to hinder their temporal Happiness, after their Sins were thus borne away.

One may here observe, that Christ is said, ἀνεγκέιν, to bear away the Sins of MANY. So in St Matthew, chap. xxvi. 28. Christ speaks of his Blood as shed for MANY for the Remission of Sins. The Truth is, that he bore away only the Sins of such as were willing and desirous to be reconciled to God, and to comply with the Conditions offered by him. All might accept the Terms, and have the Benefit of them, if they pleased: But as All would not, he carried away the Sins of Many only, i. e. of such as would comply, and be happy. The Way of reasoning then in this Place is—As all Men in the ordinary Course of Nature are once to die, and afterwards Judgment is to pass according to their Actions, so in like Manner did Christ die once, as other Men did; but when the Judgment comes, he will come as the Judge, and be found as the Saviour of them that expect him.

Without Sin. Χωρὶς ἁμαρτίας. Christ when he was here, took upon him our Sins, and bore them away with him: When he comes again, he will not appear loaded with them, but will shew himself in a quite different Manner, bestowing Salvation on them that expect him: Not as he did when he came to take away the Sins of the World, but as the Judge of them who continued in Sin; and a Rewarder of them, who by patient Continuance in well-doing, were for Glory and Honour and Immortality.

S E C T. XII.

C H A P. X. 1,—10.

C O N T E N T S.

THE Apostle having said, that Christ was to appear a Second Time to give *Salvation* to all that look for him; he argues that *future good Things*, and not *present Blessings*, were to be obtained by and through him. And hence he infers, that the Law by promising only *present good Things*, had only a *Shadow* of really *good Things*, and therefore could not, even by its Sacrifices, make those that observed it *perfect*: Whereas those that come into Christ, are *sanctified*, and will be made *perfectly happy* through him.

C H A P. X.

P A R A P H R A S E.

T E X T.

CHAP. I.
X.

THE great Advantage we have by Christ is, that he has engaged to us *future Happiness*; a Thing which the Law never proposed to it's Followers. For the Law hath no more than the mere Outlines of good Things to *come*, and not so much as the true *Image* or *exact Portrait*, of them: The *good Things* which it promises are, and cannot but be, as different from what *we* are to have through Christ, as the *Shadow* of a Man

1. **F**OR the Law having a Shadow of Good Things to come, and not the very Image of the Things,

NOTES on the EPISTLE to the HEBREWS.

CHAP. X. 1. *For the Law having a Shadow of good Things to come, and not the very Image of the Things.* Σκίαν ὃ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, ἐκ αὐτὴν
2

TEXT.

PARAPHRASE.

can never with those
Sacrifices which they
offered Year by Year
continually make the

Man is from his *real Substance*; the Law, I say, can never by it's Sacrifices which are offered every Year continually make those who embrace it *perfect*. It cannot confer upon any the *sovereign Good*, or make it's Followers completely

CHAP.
X.

NOTES on the EPISTLE to the HEBREWS.

τὸ εἰκὼν τῷ παρρησιασμένῳ. The Particle, *For*, connects this with what goes before in this Manner. *Christ shall come again to bestow Salvation*, the eternal Inheritance which he hath obtained, chap. ix. 12, which he hath promised, chap. ix. 15. *For the Law containing no more than a Shadow of good Things to come*, cannot do any Thing to make any one perfect. Hence the Inference is very natural, that the Advantage of Christianity is much greater than that of the Law. The Law, it is certain, did not promise *Good Things to come*, but only *Good Things present*, to encourage a strict Obedience to it: It's Sanctions were all *temporal*, and relative to the Things of this Life; not any Thing *eternal*, or in a future State. It had therefore only the *Shadow* of good Things to come; the Outlines of it, something not more like to solid Happiness, than the *Shadow* is to the *Substance* of any Body: It contained not the *true Image*, or even the *Picture*, or exact *Representation*, of what is to be hereafter, but a very imperfect, rude, rough Draught of it. In this Sense is the Word *Shadow* commonly used. Thus *Juvenal*,

Fallit enim vitium specie virtutis & umbra. Sat. xiv.

Gellius, expressing an Impossibility in himself to come up to the Beauty and Perfection of *Plato's* Language, says, *Proinde nos, ea quæ in Platonis oratione demiramur, non æmulari quidem, sed lineas umbrasque facere quæsumus & ausi sumus*. Gell. l. xviii. c. 20. *What in Plato we so very much admire, we have not presumed to come up to, but have endeavoured to draw the Outlines and Shadows*. *Tully* has used almost the very same Expression that our Author has done. *Nos*, says he, *veri juris germanæque justitiæ solidam & expressam effigiem nullam tenemus; umbra & imaginibus utimur*. De Officiis, Lib. iii. c. 17. *We have not the perfect and express Image of true and native Justice, but we are forced to make use of the Shadow and Picture of it*. So when *Lactantius* speaks of a Statue of any God made like to a Man, he says, *In quo ne hominis quidem quicquam est præter umbram*. In which there is not any Thing of a Man, but his Shadow. *Laët.* Lib. ii. c. 2. Thus our Apostle too speaks, *Col.* ii. 17. concerning the legal Institutions, *which are a Shadow of Things to come, but the Body is of Christ*. The Apostle is going to shew the Imperfection of the Law; that it neither could by the *Frame* of it, nor had it in it's *Design*, to bring Men to *Perfection*; that the good Things it promised were but a *Shadow* of good Things promised by *Christ*, a mere *nothing* in Comparison of what *Christ* has engaged to give us.

PARAPHRASE.

TEXT.

CHAP. completely happy; that not being in Truth
X. it's Design.

Comers thereunto perfect.

2. For could the Sacrifices offered have produced such an Effect, or have given any Title to Perfection, would not the Worshipers, once cleansed from their Sins, have had no more Conscience of Sin, and therefore would they not have ceased from offering them any more?
Certainly

2. For then would they not have ceased to be offered, because that

NOTES on the EPISTLE to the HEBREWS.

Can never with those Sacrifices which they offered Year by Year continually, make the Comers thereunto perfect. Τελειῶσαι. Nothing can make a Rational Being perfect, but what is suited to it's Nature: And in our particular Case, to make a Man as perfect as he may be, his Existence must be continued as long as his rational Part can continue; and he must receive and enjoy Good Things suitable to such a Being. Now such a State, or such Good Things, were never promised, or proposed, to the High Priest, who Year by Year officiated in the Holy of Holies; nor to the Priests, who officiated daily in sacrificing; nor to the People, who either strictly observed the Law, or who were expiated every Year. The Law engaged to give no more than Long Life, and Temporal Blessings, which are but a Shadow in Comparison to what makes the Perfection of Man.

It is possible that the Words may be rendered thus, *The Law having a Shadow of good Things to come—cannot perfect for ever the Comers to it*: Whereby the Words, *for ever*, will be immediately opposed to the present Good Things promised by the Law. But the former seems to be the truer Construction.

2. *For then, would they not have ceased to be offered?* Ἐπεὶ ἂν ἐπαύσαντο προσφέρειν. *They would have ceased to be offered.* Or as other Copies read it, ἐπεὶ καὶ ἂν ἐπαύσαντο προσφέρειν; *Would they not have ceased to be offered?* It is the same Thing as to the Sense, which Way we read it, Whether as in some Copies, interrogatively—*Would they not have ceased?* Or without the, *Not*, as in other Copies, positively—*They would have ceased*, However the truer Reading seems to be with the Interrogation—*Would they not?* If the Sacrifices under the Law had been designed to have given Perfection, the Repetition of them yearly would have been needless; because a Man supposed to be already put into the Way of Perfection, could not want any Thing more, but to be put into actual Possession. But this not being to be had on this Side the Grave, the Repetition of Sacrifices plainly shews that Perfection was not the Design of the Law. Should it then here be asked, What was the Design of the Law? The Answer is, It's Design by it's yearly Repetition of Sacrifices was, to make up all Differences, all Breaches of Friendship, with God, in order to obtain those Temporal Blessings which the Law had promised.

The

TEXT.

PARAPHRASE.

the Worshippers once purged; should have had no more Conscience of Sins?

3. But in those Sacrifices there is a Remembrance again made of Sins every Year.

Certainly they would, because they would have been *entitled already* to what by repeating Sacrifices they asked to be *entitled* to.

CHAP.
X.

3. But yet in the Sacrifices made on the great Day of Expiation, we find that the High Priest confesses over the Sacrifices then offered, *all the Iniquities of the Children of Israel, and all their Transgressions, in all their Sins*, Lev. xvi. 21. The Sins therefore of the People are continually remembered, and in Consequence, not so done away, as that no more *Conscience of Sins* remains.

4. And

NOTES on the EPISTLE to the HEBREWS.

The Reasoning of the Apostle here is this; If the yearly Sacrifices could make Men *perfect*, or bring them to Heaven, or even give them a Title to that State, there could be no Occasion for such continual Repetition of them. For if Men were once entitled to Perfection, the yearly Repetition of that which gave them their Title, would do no more than what was done already, *viz.* give them a Title to Perfection. Just like *Baptism* among Christians; a Man baptized is *initiated* into Christ, and were this Rite to be repeated every Day or every Year, it would still be no more than an *Initiatory Rite*. Just so the *Yearly Atonement* would have given Men a Title to a State of *Perfection* in Heaven, had it been designed for such a Purpose: But as it was instituted only to procure the *present* Good Things of Life—Things which *annually* are given by God—there was a Necessity that those Sacrifices should be *annually* repeated. Whereas, had the Law intended to have given *Perfection*, or Life in Heaven, one Oblation had been sufficient for That.

Because the Worshippers once purged should have had no more Conscience of Sins. Διὰ τὸ μὴδεμίαν ἔχειν ἐτι συνείδησιν ἀμαρτιῶν τοὺς λατρεύοντας ἀπαξ κεκαθα-
μένους. The *Worshippers* here are the same as the *Comers to God* in the preceding Verse. If they had had their Sins once *taken away*, or quite blotted out, so as not to be imputed to them, they would have had no Notion of *repeating* Sacrifices to put them into a State in which they were already. But then as *temporal Blessings* were not to be expected, or enjoyed, unless they kept the Law; nay *temporal Curses* were denounced, if they did not strictly observe it, the Violation of their Law must deprive them of that Happiness which was the Reward only of Obedience: And the annual Repetition of an Expiation shews, that annual Offences were all that were intended, and not a State of *Perfection* in Heaven.

3. *But in those Sacrifices there is a Remembrance again made of Sins every Year.* Ἄλλ' ἐν αὐταῖς ἀνάμνησις ἀμαρτιῶν κατ' ἐνιαυτὸν. But in those [Sacrifices] a
U Remembrance

PARAPHRASE.

TEXT.

CHAP.
X.

4. And indeed it is impossible that the Blood of Bulls and Goats, or any other Sacrifice, can absolutely take away Sins, or are suited to that End: Nor can they give any Thing more than such a Remission as is agreeable to the Tenor of the Law, *i. e.* a Remission which may qualify them for the Enjoyment of temporal Blessings and long Life.

4. For it is not possible that the Blood of Bulls and Goats should take away Sins.

5. Wherefore

NOTES on the EPISTLE to the HEBREWS.

Remembrance of Sins is made every Year. There is, on the great Day of Expiation, an anniversary Confession made of *Transgressions and Sins*; therefore these Sacrifices are designed only to remove *them*, without having any farther View to bring the People to *Perfection*.

4. *For it is not possible that the Blood of Bulls and Goats should take away Sins.* Ἀδύνατον ὃ αἷμα ταύρων καὶ τράγων ἀφαιρῆν ἁμαρτίας. The Blood of Bulls and Goats here mentioned, manifestly shews that the Apostle is speaking concerning the annual Sacrifice on the great Day: And it is certain that That would take away the Sins it was appointed for. The Apostle tells us, that it would *sanctify to the purifying of the Flesh*, chap. ix. 13. And Moses says expressly, *On that Day shall the Priest make an Atonement for you to cleanse you that ye may be clean from all your Sins before the Lord.* So that the very Design of the Sacrifices on the Day of Expiation was to take away Sins, or so to cleanse the People, that they might be clean before the Lord, Lev. xvi. 30. The Apostle therefore means, that the Sacrifices offered on the Day of Expiation, did not take away any Offences but such as were against the Law: They did not blot out any Sins but what were Sins of Ignorance, and contrary to positive Command; they made it, that such Sins as were Obstructions to the temporal Promise of Good Things should be forgiven; but then this had no View any further, nor would they make Men cease to have *Conscience of Sins*; nor would they make them perfect, or so happy, as they are capable of being. A particular Law enjoining a certain Behaviour, and threatening such or such Punishment if it be not punctually observed, does not become an *universal* Law; nor does the Observance of it exempt or excuse a Man from Offences against any other Law to which he may be equally subject. There were *Two* Laws, very distinct in themselves, which every Jew as such, was subject to. The One was the Law of Moses, which was established on a Promise made of temporal Blessings; the Other was the Moral Law, which every Man, as Man, was subject to. Sins against the Law of Moses were taken away by Means appointed in the Law of Moses; and the good Things promised by that Law, were to be obtained by Means of Obedience to that Law. But then there were Sins against the other Law, which the Expiations made by the Mosaic Law, had no Relation to: The Blood of Bulls and Goats had no Concern

TEXT.

PARAPHRASE.

5. Wherefore when he cometh into the World, he saith, Sa-

5. Wherefore when one whom all allow to be a truly inspired Person, from a low and mean Condition in which he was born and bred, and from the Troubles and Distresses he was under, came to have *his Feet set upon a Rock, and his Goings were established*, and thus he entered into the World, he very justly observed,

CHAP.
X.

NOTES on the EPISTLE to the HEBREWS.

Concern with these Sins; and could no more *take them away*, than a Medicine prescribed in *one* Case for which it is proper, will cure in another Case for which it is neither proper nor prescribed. A Method prescribed for to take away Sins in the *Mosaick* Law, may be justly followed; but still that will not take away a *Conscience of Sins*, and of Irregularity of Behaviour in Man, as a *Rational Agent*: It will not *take away Sins*, which are *moral Evils*: And though it may have a good Effect in procuring *temporal* good, or all the Consequences which the Law of *Moses* gave them Expectation of, yet it could not make Men *perfect*, or bring them to that State of Happiness which the Introduction of a better Hope would do; and which was attainable by quite different Means.

"Sins
nt. of
Exci
app
h. p

5. *Wherefore when he cometh into the World he saith.* Δὲ εἰσερχόμενος εἰς τὸν κόσμον λέγει. *Wherefore One coming into the World saith.* The Apostle had said in the immediate preceding Words, that the *Blood of Bulls and Goats* could not take away Sin: He quotes therefore an Authority taken out of the Psalms to justify his Assertion. The Words cited are taken out of the Fortieth Psalm. Here a Question naturally arises—*Who* it is that *saith*, what is here said? All Interpreters seem here agreed, that *Christ* is, some how or other, the Person that speaks these Words. But yet, that *Christ* ever *said* these Words, or any Thing like them, when he was *coming into the World*, or when he actually came into it, is no where said. It must be granted, that he *might* have said them; and if he had said them to his Father on that Occasion, they would have suited his Case exactly. But it is one Thing to say, That the Psalmist's Words suited the Case of *Christ*; or that they *might* very properly have been spoken by him; but it is quite another to say that they *were* in Fact *spoken by him*, at such a particular Time.

To solve this Difficulty, it is generally supposed that the Fortieth Psalm is *prophetical* of the *Messiah*: That *David* spoke of himself these Words; but in a *mythical* Sense they relate to *Christ*. Others say, that the Psalmist spoke all along in the *Person* of *Christ*: Others have said, That the first Five Verses of that Psalm belonged to the Psalmist; the next Five to the *Messiah*; and then the Remainder to the Psalmist again. It is certain that *Christ* (when he was *coming into the World*) *might* have said—*Sacrifice and Offering thou didst not desire—Burnt Offering and Sin Offering thou didst not require.* Then said I, lo I come; in the Volume of the Book it is

PARAPHRASE.

TEXT.

CHAP. observed, *Sacrifice and Offering thou didst not* crifice and Offering
X. *desire,* thou wouldest not, but

NOTES on the EPISTLE to the HEBREWS.

written of me: *I delight to do thy Will O God*, Psalm xl. 6, 7, 8. But the Point to be proved is, that *Christ* was the Person intended by the Psalmist under the *Personal* Characters, *I*, and *Me*. For if it be possible, that the Psalmist may speak of himself, in these Verses, as he is acknowledged to do in some other Verses, where he uses the same *Personal* Pronouns, then it must be proved, that in *Fact* he spoke of the *Christ* in these Verses, that are thus applied to him.

Without any Force upon the Words, *David* might say very properly concerning himself, when he came into the World, out of that low State, when he kept those few Sheep of his Father's in the Wilderness—*Sacrifice and Offering thou wouldest not, but a Body hast thou prepared me: i. e.* Thou hast enabled me to do thy Service; and Obedience to thy Will is better than Sacrifice. In *Burnt Offerings and Sacrifices for Sin thou hast no Pleasure: Then said I, lo I come.* In the Volume of the Book it is written of me, to do thy Will, O God. *David* might justly say all this of himself, and it would be all literally true of him: And the Reasoning which the Apostle makes use of from this Passage, is just and strong to his Purpose, when thus understood, without the introducing of mystical Senses, or of Persons that hardly can be proved to be spoken of. For, what is it that this Citation is produced for? Is it not to prove, that *Sacrifices* do not make men perfect? Is it not, that there is something much preferable in the Sight of God to them? Is it not that the *Blood of Bulls and Goats cannot take away Sin? Above when he said, Sacrifice for Sin—thou wouldest not—Then said he, lo I come.* He taketh away the First, that he may establish the Second; i. e. he prefers the doing the Will of God, to all Sorts of Sacrifices, ver. 9.

The Design of the Apostle was to confirm and establish what he had been saying about the little Value of Sacrifices, by the indisputable Authority of a Person allowed by all to be a Prophet. And his Reasoning does not depend upon those Words—*A Body hast thou prepared me*, or, *Mine Ears hast thou opened*—But upon this; That to do the Will of God was much more pleasing and acceptable to him, than whole *Burnt Offerings*, or *Sacrifices* of any kind. *David*, says the Apostle, spake in this, what was certainly right and true, that it is not possible for the *Blood of Bulls and Goats to take away moral Evil*, or to make a Man acceptable unto God; but it must be something much more valuable, the doing the Will of God.

Let us next consider the Words of the Apostle—Εἰσερχόμενος εἰς τὸν κόσμον λέγει. *One coming into the World, saith.* These Words were the Words of one that lived many Hundred Years before *Christ* came into the World, or was made *Flesh*: They are the Words of the *Psalmist*; and they agree to the *Psalmist*; and there is not so much as the least Hint given by the *Psalmist* that any one else is concerned in them. When they are cited by the Apostle, he does not say that *Christ* was the Person spoken of; or that *Christ* upon his coming into the World uttered any such Words. If therefore the *Psalmist* be cited only for his Authority; and the Reasoning of the Apostle requires no more; and the Words—*One coming into the World*

—are

TEXT.

PARAPHRASE.

a Body hast thou prepared me. *desire, mine Ears hast thou opened, or, a Body* CHAP. X.
hast thou prepared me.

6. In

NOTES on the EPISTLE to the HEBREWS.

—are descriptive of the *Psalmist* himself, who from a low and mean Condition was advanced by God's Providence to be a *mighty King*; and he declared so expressly the little Worth of Sacrifices, and said, that the only Thing that could make a Man acceptable unto God was, the *doing his Will*—Surely his *Authority* was rightly urged, nor could the *Hebrews* resist it's Force. The whole Psalm is the Composition of one that was exalted from a mean and low estate; of one whom the Lord *thought upon*, and *would not tarry to help and deliver*: It suits *David* exactly; and the Words spoken were *David's* Words; and they are not applied to any one else. Nor is the Language at all unusual: For the Word, Κόσμος, is frequently applied to signify, *The Affairs or Business of Life*, the *Glory, Riches, Pleasures of the World*. Κόσμον, τὰ βιωτικά παράμαρτα λέγει, δόξαν, πλῆτον, τρυφὴν, says *Theophylact* ad *Galat.* vi. 14. *Oecumenius* interprets it in much the same Manner, τὰ βιωτικά παράμαρτα, ἢ παρ' ἀνθρώπων ἔπαινον, ἢ δόξαν. The Affairs of Life, Praise from Men, *Glory*. *Oecumen.* ad *Gal.* vi. 14. When *David* therefore entered upon this State of Life, he is properly said, to *enter into*, or *come into*, the *World*. And he said,

Sacrifice and Offering thou wouldst not. There is very little Difference in this Citation from the Words of the LXX. Only in the next Verse it is *Burnt Offerings*, in the Plural, instead of *Burnt Offering*. It is certain that Sacrifices were appointed by God in the Law of *Moses*; and they had a proper Signification, if rightly attended to. But the People were apt to mistake their Design, as appears throughout the *Psalms* and the *Prophets*. They were Things in Practice very early; and probably every where: And God was pleased to comply with such a Custom, not as what was good in itself, or the Principal Thing to be regarded, but as they were to be always accompanied with something *internal*; with Repentance and Amendment and Confession of Sins; and were expressive of a sincere Desire to be in *Friendship* with God, and as *Friends* to eat at his Table.

But a Body hast thou prepared me. It is in the Original—*Mine Ears hast thou opened*, or, as in the Margin of our Bibles, *Hast thou digged*. The LXX have it as the Apostle has cited it. The Meaning of the *Psalmist* is, That he was resolved to continue all his Life in the exact Service of God, *doing his Will*. He alludes to a known Custom among the *Jews*, established by their Law, that if a Servant was resolved not to go away from his Master after his Six Years Service was over, then the Master was to take an *Awl*, and thrust it through his Ear unto the Door, and such Servant was to continue in his Servitude for ever, *Deut.* xv. 17. Nor is there so much Difference in Sense as in Sound, if we follow the *Greek Translation*—*A Body hast thou prepared me.* The Meaning is, “You have given me a *Body*, “Strength, Constitution, whereby I am enabled to do thy Will; and I am resolved to do it for ever.” Just as it was said of this same Person, that *David* was a *Man after God's own Heart*, 1 *Sam.* xiii. 14, because he would do the Will of God very punctually; so here he thanks God that he had given him a *Body* that made him

PARAPHRASE.

TEXT.

CHAP. 6. In Burnt Offerings and Sacrifices for Sin
X. thou hast no Pleasure.

6. In Burnt Offerings and Sacrifices for Sin thou hast no Pleasure.

7. Then

NOTES on the EPISTLE to the HEBREWS.

him able to go through all that God required of him. What that was, see the Note on the next Verse.

It seems to have been in all the Copies of the LXX, Σώμα κατηρτίσω μοί, *A Body hast thou prepared me*, whencesoever this Reading was derived. And the Apostle plainly cited it from that Version; and it made no Difference, whether this, or the *Hebrew*, was followed. One Thing seems very clear from this Citation, that this Epistle was wrote originally in *Greek*, and not in *Hebrew*; and that we have it in it's native Language, and not as a *Translation*. For had it been a *Translation* from a *Hebrew* Original, it is impossible to conceive how this Author, and the LXX, could both have fallen into the *same Words*, so very different from the Original as these are.

Prepared me. Κατηρτίσω μοί. *Hast thou suited, fitted to the End, adapted to the Purpose or Design.* Hence it is that κατάρτιζεν δίκτυα, comes to signify to *mend Nets*, Matt. iv. 21. Mark. i. 19. i. e. making them fit for the Purpose. So too, *Out of the Mouth of Babes and Sucklings thou hast perfected Praise*, κατηρτίσω αἶνον, Matt. xxi. 16. i. e. Thou hast so ordered it, that even such Mouths as these shall utter suitable Praise. So again; *The Disciple is not above his Master, but every one that is perfect, κατηρτισμένῳ ὃ πᾶς, shall be as his Master*, Luke vi. 40. Not perfect, but every one shall be suited to what he is to do, as his Master is. And so when this Word occurs in the *Epistles*, it is always with a View to *fitting*, or *adapting* in a proper Manner. Thus, *What if God willing to shew his Wrath—endured with much long suffering the Vessels of Wrath, κατηρτισμένα, fitted to Destruction*, Rom. ix. 22. St Paul concludes his Second Epistle to the *Corinthians*, chap. xiii. 11. with, *Finally, Brethren, farewell, κατάρτιζετε, be perfect, be of good Comfort, be of one Mind.* It is, *As suitable to what you are designed.* The same Term was used before by the Apostle—I beseech you—that there be no Divisions among you, but that ye be perfectly joined together in the same Mind, ἥτε ὃ κατηρτισμένοι—ἐν πᾶ αὐτοῖς νῆι. In this Manner it is always used. Vid. Gal. vi. 1. 1 *Theff.* iii. 10. *Heb.* xi. 3. xiii. 21. for to *set right*, to *make fit*. It no where signifies *preparing*, unless as *mending*, or *fitting* to an End, may in given Circumstances be treated as *preparing*. David had a *Body*, or *Constitution*, so *fitted*, as enabled him to do the Will of God, whatever that was; either that he should subdue his Enemies, enlarge the Empire of *Israel*, or accomplish what God had promised, or whatever else was the Design of God.

6. In Burnt Offerings and Sacrifices for Sins thou hast no Pleasure. Ὁλοκαυτῶμα καὶ περὶ ἁμαρτίας ἐκ εὐδίκης. The Words of the Psalmist are, Ὁλοκαύτωμα καὶ περὶ ἁμαρτίας ἐκ ἡθίης. Burnt Offering and Sacrifice for Sin thou hast

TEXT.

PARAPHRASE.

7. Then said I lo I come (in the Volume of the Book it is written of me) to do thy Will, O God,

7. Then said I, Lo I come, in the Volume of ^{CHAP. X.} the Book it is written of me, to do thy Will, O God, Psalm xl. The Holy Man makes the principal Thing which could render him acceptable unto God, not to be any Sacrifice, but his having the Law of God within his Heart, and his preaching Righteousness in the great Congregation.

8. That

NOTES on the EPISTLE to the HEBREWS.

hast not asked, or, required. David saw this; and therefore not only in this Psalm, but in others also, God is introduced by him as speaking of *Thanksgiving*, and *Praise*, and a *Spiritual Worship*, as far more acceptable than *Sacrifice*, vid. Psalm. l. 8—15. li. 16—19. And the Prophets afterwards are full of the same Sentiments.

7. Then said I, lo I come. When he had declared what was not the Thing which would make a Man acceptable unto God, he then declares *Obedience*, or a Readiness to do his Will, to be the great Point.

In the Volume of the Book it is written of me. Ἐν κεφαλίδι βιβλίου γεγραπται περὶ ἐμοῦ. Here the Question is put—In what Book, or what Volume of what Book was this written concerning David? It is, I think, relative to the Design of God to extend the Empire of Israel, as he had promised, from the Mediterranean Sea to the River Euphrates. He therefore introduces God as saying, I will set his Hand also in the Sea, and his Right Hand in the Rivers, Psalm lxxxix. 25. plainly enough telling us, How far his Dominion was to extend; and what no Prince before him was able to subdue. The Promise made to Abraham was—Unto thy Seed have I given this Land from the River of Egypt unto the great River the River Euphrates, Gen. xv. 18. Now this was that Will of God, which had not been accomplished by any of those that lived before David: And as this was a Covenant expressly made with Abraham, and recorded by Moses in the Book of Genesis, that is the Volume of the Book here referred to. David being enabled to go on, and to conquer, and being blessed with Success in subduing all Opposition from the River of Egypt to the River Euphrates, might very properly say, that it was written of him that he should do the Will of God.

It may not be amiss to observe, that formerly Books were rolled up; and several Rolls tied up together made a Book: And that which was the First Roll was properly, κεφαλὴς, the Head of the Book, or the First Volume. Now when David here speaks of the κεφαλὴς, of the Book, or the First Volume of it, he says plainly enough, that this was wrote of him in the Book of Genesis: And we find it there said.

PARAPHRASE.

TEXT.

CHAP.

X.

8. That holy Person having said before, Sacrifice, and Offering, nay whole Burnt Offerings, and Sin Offerings, (Expressions which include all Sorts of Sacrifices, even those of the great Day of Expiation) are not the Things primarily desired by God, though they are all enjoined by the Law; yet he declares that God had no Pleasure in them.

9. Then he declares, what *was* the Thing in which God was well pleased, in these Words—*Lo I come to do thy Will, O God.* There must therefore be a Distinction between the former and the latter, for he plainly speaks of the whole Affair of Sacrifices, as of Things of less Moment than what he calls doing the *Will* of God, and he therefore speaks negatively of Sacrifices, the stronger to establish the Obligation of doing the Will of God.

10. Now

8. Above when he said, Sacrifice and Offering, and Burnt Offerings, and Offering for Sin thou wouldest not, neither hast Pleasure therein, which are offered by the Law;

9. Then said he, Lo I come to do thy Will O God. He taketh away the First, that he may establish the Second.

NOTES on the EPISTLE to the HEBREWS.

9. *He taketh away the First, that he may establish the Second.* Ἀναρπεί τὸ πρῶτον, ἵνα τὸ δεύτερον ᾖ σῆμα. The Psalmist first declares *Sacrifices* to be of no moment, that he may the stronger and better evince the primary Obligation to *do the Will* of God: *i. e.* He evidently shews that *Sacrifices* are not the principal Things regarded by God, in order to lead the *Jews* into Christianity, and to make them not so tenacious of their Law.

If this Interpretation of the Five preceding Verses be admitted, 1. We are not obliged to understand the Fortieth Psalm as uttered *in the Person of the Messiah*; a Thing which cannot be proved. 2. The Passage of the Psalmist plainly belongs to it's original Author; the Person who actually *said* what he is cited as *saying*. 3. When Christ is supposed to say this at his *coming into the World*—Have we any *Authority*, or any *Evidence*, for such a Fact? Did *David* ever intimate that he spoke these Words *in the Person of the Messiah*? Did our *Saviour* ever say that he spoke these Words at that Time? Does any one of the Apostles assert such Thing? Does *St Paul* say so, either here or in any other Place? Or is it

TEXT.

PARAPHRASE.

10. By the which Will we are sanctified through the Offering of the Body of Jesus Christ once for all.

10. Now it is by doing this *Will* of God, CHAP. X. that we who believe in Christ are *sanctified*. We have our Sins forgiven, not through the offering of any Sacrifices of Bulls and Goats, but through the Offering of the Body of Jesus once for all, in order to bear away the Sins of many, and not to have them remembered more.

NOTES on the EPISTLE to the HEBREWS.

it not a mere Hypothesis to account for this single Passage? 4. If we suppose this Psalm as uttered in the Person of, or by the *Messiah*, How unlike is it to the Conduct of our Saviour on all other Occasions? When he came to die, he prayed for his Enemies—*Father, forgive them, for they know not what they do*, Luke xxiii. 34. In the Psalmist there is a quite different Spirit—*Let them be ashamed, and confounded together, that seek after my Soul to destroy it; let them be driven back, and put to Shame that wish me evil. Let them be desolate for a Reward of their Shame, that say unto me, Aha, Aha*, Psalm xl. 14, 15. 5. How can we suppose our Saviour to say, as the Psalmist does—*Mine Iniquities have taken hold upon me, so that I am not able to look up?* ver. 12. Said our Saviour this, at his coming into the World? Or was it said when he began to preach the Gospel? Or when did He, who was without Sin, speak of his *Iniquities*? If to avoid this gross Absurdity, we are forced to interpret, רעוּת, *Ragnotb, Punishments*—Then, where are we to find that our Saviour was punished? If lastly, we say that That Word signifies, *Evils of any sort*—Were these *Evils* at our Saviour's coming into the World, more than the *Hairs of his Head*? Were they then innumerable? ver. 12. Or must we here recur to some sublime or mystical Sense of these Words; or to a double Meaning of the Psalmist's Words, when the Reasoning of the Apostle deduced from the Psalmist's Authority, is strictly conclusive?

10. By which Will we are sanctified through the Offering of the Body of Jesus Christ once for all. Ἐν ᾧ θελήματι ἡγιασμένοι ἐσμὲν οἱ διὰ τὴν προσφοράς τοῦ σώματος Ἰησοῦ χριστοῦ ἐπ' ἁνάξ. By the which Will we are sanctified, Who through the Offering of the Body of Jesus Christ once for all. The Sentence is plainly imperfect; and therefore to make it complete, our Version, as some of the *Antients* did, has left out the Pronoun, οἱ, *Who*. It may be filled up very naturally, *We who are sanctified; (or are perfected, ver. 14.) through the Offering of the Body of Jesus Christ once for all.* It was the Will of God that we should be made holy, without being obliged to offer any *Sacrifices*, or to pay Obedience to the Law: It was his Will, that, we should submit to the *Messiah* when he came. And since he has offered himself to God, and we can have Access to God through him, let us not forego the Advantage we have, but let us, as our Duty is, obey, which is much better than Sacrifice.

S E C T. XIII.

C H A P. X. II,—I 8.

C O N T E N T S.

IT was shewn before, that Sacrifices were not the Things that God was well pleased with, nor could they take away Sins, however often repeated. Here the Apostle proves, that Christ by his one Oblation of himself perfects all that are sanctified; and shews from the Scripture, that by a New Covenant God intended this great End, which Sacrifices repeated could not obtain. Hence it follows, that That Dispensation must be most excellent, that does that at *once*, which the other Dispensation could not do, either at all, or at best, by many repeated Acts.

P A R A P H R A S E.

T E X T.

CHAP. II.
X.

BUT besides, consider the State of Things as they are by the Law. **AND** every Priest standeth daily ministering and offering the same Sacrifices daily; and though they

N O T E S on the EPISTLE to the H E B R E W S.

II. *And every Priest standeth daily ministering.* Καὶ ὡς μὲν ἱερεὺς ἔσται καθ' ἡμέραν λειτουργῶν. This is understood by some, as if it related to the *High Priest*; and indeed some Copies read it, Ἀρχιερεὺς, instead of, ἱερεὺς, *High Priest* instead of *Priest*. But there is no Necessity to recede from the common Reading. It is true that the Apostle, when he was speaking of our *High Priest* said, That he had no Need *daily* to offer up Sacrifice: And he used the Expression there the same as here, καθ' ἡμέραν: And those Words properly signify *daily*, or *every Day*, where yet the Nature of the Comparison shews the Meaning to be no more than, καθ' ἑνιαυτὸν, *every Year*. But it seems most probable, that in this Place the Apostle considers the *daily Service* of the *Priests* that ministered; and compares the repeated Sacrifices *daily* offered with what our Saviour did at *once*. He had shewn that the *yearly* Sacrifices made on the Great Day of Expiation, could not take away any Sins but those that were Breaches of their Law; here he is to shew that the

TEXT.

PARAPHRASE.

fering oftentimes the same Sacrifices, which can never take away Sins.

they are whole Burnt Offerings, yet they cannot take away Sins. The Blood of Animals hath nothing to do with Things of a spiritual Nature; there is no Relation, no Connection together, and therefore though repeated ever so often, they cannot take away what they are not appointed for. Accordingly we see Excision threatened in many Cases, and in some, no Admittance of Sacrifices for them. Whereas could they take away Sin, they might reasonably and justly be offered in all Cases.

CHAP.
X.

12. But this Man after he had offered one Sacrifice for Sins for ever, sat down on the Right Hand of God.

12. But Christ having offered one Sacrifice, even himself for Sins, and by that having made all past Sins be forgiven, he hath sat down at the Right Hand of God, and will there continue for ever, exercising that Power and Dominion which is given him of the Father, and expecting that all Rule and Authority that is against him,

13. And

NOTES on the EPISTLE to the HEBREWS.

the daily Sacrifices, repeated as they were, could do no more. They could only be of Use in the Cases for which they were prescribed; but as to moral Evils, they could not take away such. He had mentioned in the preceding Verse the Oblation of the Body of Christ *once for all*. If therefore we are sanctified by *one Oblation*, this must be much preferable to many Oblations, especially as they cannot take away Sins, *vid. ver. 4*.

12. But this Man after he had offered one Sacrifice for Sins for ever, sat down on the Right Hand of God. Ἀυτὸς ὁ μίαν ὑπὲρ ἀμαρτιῶν προσενέγκας θυσίαν, εἰς τὸ διηνεκὲς ἐκάθισεν ἐν δεξιᾷ τοῦ Θεοῦ. In our Version, a Comma is put after the Words, *for ever*; as if the Sense were, that he offered one Sacrifice for ever. But it is much more easy and natural to join those Words, *for ever*, to what follows than to what precedes—He sat down for ever at the Right Hand of God. Jesus after his Resurrection ascended into Heaven; and there he offered himself unto God, as having finished what he became incarnate for, and as having done the Will of his Father.

PARAPHRASE.

TEXT.

CHAP. 13. And all Enemies shall be put under
X. his Feet; and that he shall at last triumph
over Death and Hell.

14. For by one Offering of himself, as having done the Will of his Father, he hath given a Title to the Inheritance of the Sons of God for ever to all those who believe in him, and accept him for their Lord, and separate themselves from the World to serve the living God.

13. From henceforth expecting till his Enemies are made his Footstool.

14. For by one offering he hath perfected for ever them that are sanctified.

15. And

NOTES on the EPISTLE to the HEBREWS.

It is here said, that he *offered one Sacrifice for Sins*. The End of all Sacrifice was to *reconcile*, to *make* or to *restore Friendship* betwixt God and Man; and by this Means to remove whatever was an Obstruction to Favour. Now our Saviour becoming incarnate, and dying for this End, was properly called a *Sacrifice for Sins*: He was the Means of having all our past Sins so removed, as that they should be no Obstruction to God's gracious Favour to Man. Sin was the Thing that made the Difference between us and God: Now if Christ died, to remove this Offence, and to *restore Friendship* between God and Man, he was a *Sacrifice for Sin*.

14. *For by one Offering he hath perfected for ever them that are sanctified.* *Μία ὁλοκαυτωμένη προσφορά τέτελειωκε εἰς τὸ διηνεκὲς τοὺς ἁγιαζομένους.* Our Saviour, by removing what was the Obstacle to Favour, hath brought Men to the utmost Happiness that they are capable of enjoying. He hath taken their Sins as it were upon himself, and hath borne them away with him; and thus has restored them to Favour with God, and has qualified them for that eternal Life which is the Gift of God. It is *Chrysostom's* Observation, *Τὸ ἐξάναι τὴν λειτουργίαν ἐστὶ σημεῖον. Οὐκ ἔν τὸ καθήμενόν, τὴν λειτουργεῖν.* To stand is a Sign of officiating: therefore to sit is a Sign of having officiated. Christ therefore having once offered himself, and being sat down at the Right Hand of God, hath done all that is necessary to perfect for ever them that are sanctified. What is able and sufficient at once to effect a Cure, need not be repeated in order to Health.

It may be said perhaps, "That daily Sacrifices took away daily Sins; and therefore there was Occasion to repeat them, because the People were committing Sins afresh every Day. The Repetition of Sacrifices daily, was a daily Confession of Sin, and in Course a daily freeing from them: It was an Acknowledgment of daily Infirmary, and Imperfection, in the Offender; and it was a kind and merciful Expedient to remove the ill Effects of Sin. And if every Day's Sins were taken away every Day, then the Jewish Sacrifices might make Men perfect, as much, and as well as, the Sacrifice of Christ." But there is double Mistake in this

TEXT.

PARAPHRASE.

15. Whereof the Holy Ghost also is a Witness to us: For as that he had said before.

16. This is the Covenant that I will make with them after those Days saith the Lord, I will put my Laws into their Hearts, and in their Minds will I write them.

17. And their Sins and Iniquities will I remember no more.

18. Now where Remission of these is, there

15. And to this that I now say, the Holy Ghost is a Witness. For after that he had said, what I cited above from the Prophet *Jeremiah*, chap. xxxi. CHAP. X.

16. *This is the Covenant that I will make with them after those Days, the Lord saith who giveth his Laws, I will write them in their Hearts, and upon their Minds, and*

17. *Their Sins and Iniquities will I remember no more.*

18. Now where a Covenant is made express that all Sins shall be forgiven, or which is the same, shall be *remembered no more*, there can

NOTES on the EPISTLE to the HEBREWS.

this Reasoning. For 1. The Sacrifices of the Law were appointed only for the *Jews*, and not for *all Mankind*, as was the Sacrifice of Christ. And 2. They were not appointed or instituted to take away even *all Sins* among the *Jews*, and in Consequence not to *perfect* even them, but only to entitle them to present *temporal Blessings* promised by the Law to it's Observers. If the *Jews* sinned with a high hand, or *presumptuously*, Sacrifices were not the Means appointed for Reconciliation, but the Sinners were to be *cut off*, vid. *Psalms* xix. 13. li. 16. And therefore the true Observation upon the *Jewish* Sacrifices is, that they are an *Acknowledgment* of Sins, rather than a *Purification* from them: Whereas the *one Oblation* of Christ, designed for the *Perfection* of Man in a future State, is fitted to produce that End; and naturally will do That, which the Sacrifices of the Law could not do, they not being instituted for such Purpose.

15. *Whereof the Holy Ghost also is a Witness unto us.* μαρτυρεῖ ὃ ἡμῖν καὶ τὸ πνεῦμα τὸ ἅγιον. The Holy Ghost likewise testifies, or bears Witness, or concurs with us in the Truth of what we have been saying. The Apostle draws this by Way of Inference from what the Prophet *Jeremiah* had said—*Their Sins and Iniquities will I remember no more*, Jer. xxxi. 34. If Sins were to be *remembered no more*, then there was no Occasion for the Repetition of the Sacrifice of Christ, when the New Covenant was established, which was to consist of Laws which were inscribed upon the *Hearts* and *Minds* of Men, and consequently could not be forgot.

PARAPHRASE.

TEXT.

CHAP. can be no Occasion for any more Offering of is no more offering for
 X. any Sort on Account of Sins. Now Christ Sin.
 having introduced this New Covenant, and
 having finished the Will of his Father, at
 his Ascent into Heaven he had completed
 the Work he undertook; and having by one
 Oblation done what no Sacrifices however
 often repeated could have done, nothing is
 clearer than the superior Advantage of the
 Christian Covenant to that of the Law.

NOTES on the EPISTLE to the HEBREWS.

18. Now where Remission of these is, there is no more Offering for Sin. "Οπου ὁ ἀφεσις τῶν, ἐν ἐτὶ περισφορὰ περὶ ἀμαρτίας. The Inference here drawn depends upon the preceding Words, cited from the Prophet—*For after that he had said before, This is the Covenant that I will make with them after those Days, saith the Lord, I will put my Law in their inward Parts, and write it in their Hearts, and will be their God, and they shall be my People—fer I will forgive their Iniquity, and I will remember their Sin no more, Jer. xxxi. 33, 34.* The Apostle cites here only what was necessary to his Purpose, in order to make good his Inference, That where there is *Forgiveness of Iniquity*, and a Promise *not to remember Sins* any more, there can be no Occasion for any farther Oblation for Sin.

Here a Difficulty arises which may deserve Consideration—Is there no Remembrance of Sins now? Will the Sins of all Christians be all forgot and forgiven? Or is there not to be a *Day of Judgment*, in which every Man is to give Account for himself of what he has done, whether it be good or bad? Is the Covenant such, that we may *now* go on in Vice, and no Remembrance will be kept of what we do? Is the Oblation of Christ *once offered*, such a full perfect and complete Satisfaction for the Sins of all that believe in him, that *Christians* may sin with Safety to themselves, because *by one Oblation he hath perfected for ever them that are sanctified?* ver. 14. Or must not the *daily* recurring of Sins make a new Offering necessary? Or does Christ in Heaven make a new and daily Offering for the new and daily Sins of his Disciples?

But these and all such Difficulties vanish upon our right Conceptions of the Nature of the *New Covenant*. It is out of all Question, that there is to be a Day of Judgment; and that *all* are to appear at the Judgment Seat of Christ; and that *they who have done evil shall go into Everlasting Punishment, but the Righteous into Life everlasting, Matt. xxv. 46.* Christians are so far from being encouraged in Sin, or countenanced in wicked Practices, that the Severity of God's Wrath is every where denounced against them *who hold the Truth in Unrighteousness*. They mistake therefore the Nature and Design of the New Covenant, and mistake the Intention of the Promises made by God to Man, who imagine, that *all the Sins of Christians*

NOTES on the EPISTLE to the HEBREWS.

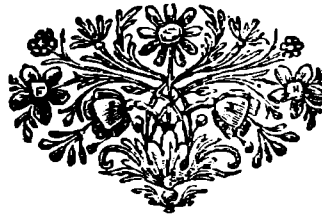
Christians are to be forgiven, and forgot, for the sake, or through the Merits, of CHAP. X.
Jesus Christ. Men would not entertain such Notions, were they not willing to be saved, and at the same time unwilling to abstain from Sin. They are in numberless Places called upon to *live soberly, righteously, and godly, in this World*; and they fain would excuse themselves for living in all *Intemperance and Ungodliness*, by the Merits or Mediation of Christ. The Apostle has said enough to refute such senseless Imaginations, by telling us—*That if we sin wilfully AFTER that we have received the Knowledge of the Truth, there remaineth no more Sacrifice for Sin, but a certain fearful looking for of Judgment, and fiery Indignation, which shall devour the Adversary*, ver. 26, 27. All Sins therefore are not to be remitted in Virtue of the Covenant made by Christ; but such only as were committed *before* we received the *Knowledge of the Truth*. After that we have been taught the Truth as it is in Jesus, we are to be *renewed in the Spirit of our Minds, and are to put on the New Man which after God is created in Righteousness and true Holiness*; and we are to *put off the Old Man concerning our former Conversation which was corrupt according to the deceitful Lusts*, Eph. iv. 23—25. The Sins therefore of wicked Men, who profess a Faith in Christ, are not *forgiven* through the *Merits* of Christ; but the Sins of Men *before* they became Christians are remitted: Nor are they that were wicked *before* they learnt Christ, to go on in Wickedness; for if they do so, they are threatened with the utmost Severity. In short, whatever Sins Men had committed *before* they had the Knowledge of the Truth, or before they believed in Christ, are *forgiven*; and an Amnesty is proclaimed, pardoning all that is *past*: But then they are to go on in *Virtue and Goodness* for the future, or they are to expect Judgment and Condemnation for what they do amiss.

It may be said perhaps, that the Case of the *Jews* was better *before* the Coming of Christ, than it was *after* they had believed in him. For the *Jews* had their *daily Sacrifices* to expiate their Sins: And as they were *daily*, or at least, *yearly* expiated, they quitted Scores *daily*, or *yearly*. Whereas Christ took away *only* such Sins as were committed *before* Men believed in him: But they became accountable for all they did *afterwards*.

Without entering into the *Nature and Design* of the *Jewish Sacrifices*, which has been explained at large in a Treatise on set purpose, Here I would remark, that a Covenant was made betwixt God and that People, by which God was on his Part to be *their God*, and to give them *temporal Blessings*: They on their Parts were to observe a given Law, wherein they were told what they were to do, in order to obtain the *Blessings promised*. Whatever Sins obstructed these Blessings, they were to *repent* of and *confess* them, and they were once every Year to humble their Souls, and to offer the Sacrifices appointed; and thus they were to be *pardoned*. Now 1. The *yearly Atonement* was only the Removal of those Sins which were Obstructions to *temporal Blessings*: The Sins removed by Christ are those which were Obstructions to our Enjoyment of *Heavenly Blessings* in Life eternal. 2. The *Jewish Atonement* was a mere National Affair, and concerned only the *Jews*: The Offering of of Christ extended to all Sins of all that believed in him, whether they were *Jews* or *Gentiles*. 3. The Debt of *Moral Sin* against God, considered as the Governor of all, and the final Rewarder, or Punisher, of all, was left as it was. For suppose that a Sin was committed that was equally a Violation of the Law of *Moses*, and
of

NOTES on the EPISTLE to the HEBREWS.

CHAP. of the Law of *everlasting Righteousness* (such *e. g.* was *Theft*, and several other Sins)
 X. it might be expiated, as to the Crime against the *King of Israel*, and yet remain a
 { Crime accountable to the *Governor of the Universe*. Just as an Offence committed
 against the Laws of this Nation may be remitted by the *King*, yet the Irregularity
 or Offence of the same Crime, as it relates to the Law of Right and Wrong, or to
 the Law of Nature, may be taken Notice of by God, who is the Judge of that
 Law. For God stood in a double Relation to the *Jews*, as their King, or Governor
 of their Republic, and as the great Governor of all. The Rule of Action in the
 former Capacity, was the Law given by *Moses*: The Rule of Action in the other
 Capacity, was the Law of *everlasting Righteousness*. Both consistent, and Both to
 be observed by every one that is under *Both*, just as the great Law of the Land, and
 the particular beneficial Laws of a Corporation, are both to be kept by him that
 is admitted a Member of Both. 4. The End of each Covenant is to be carefully
 considered: The one is a Covenant of *temporal Blessings*; the other of an *eternal In-*
heritance. The Possession of this Last is justly called *Perfection*. Now as the Sa-
 crifices of the Law could only procure the *Former*; the new Covenant granted the
Latter. And were Sacrifices repeated ever so often, they could not do what they
 were never designed to do, *i. e.* grant or procure *Perfection*. They were indeed
 only an Acknowledgment or Memorial of Sins; and consequently Memorials of
 Breaches of that Law which entitled them (if they observed it) to *Plenty and long*
Life, and whatever the Law of *Moses* was instituted for.



SECTION. XIV.

CHAPTER. X. 19,—39.

CONTENTS.

FROM hence to the End of this Section follow some general Exhortations to hold fast the Truth, and to appear openly in it's Behalf in Expectation of those Promises which are given us by God.

TEXT.

PARAPHRASE.

19. Having therefore Brethren Boldness to enter into the Holiest by the Blood of Jesus,

20. By a New and living Way which he

19. Having therefore Brethren, free Liberty given to us to enter into the true Holy of Holies, even into Heaven itself, by the Blood of Jesus, who died for us,

20. *I. e.* By a Way, before unknown to all, and which leads to eternal Life, and which

CHAP. X.

NOTES on the EPISTLE to the HEBREWS.

19. *Having therefore Boldness to enter into the Holiest.* ἔχοντες ἔν, ἁδελφοί, παρρησίαν, εἰς τὸ εἰσόδον τῆς ἁγίας. The Word, *Boldness*, by which we here render παρρησίαν, may seem to imply an assumed Power in us to do what is a Breach of *Modesty*, or inconsistent with *Decency*, to do. Here it signifies a *Liberty* or *Freedom* granted to us. What is allowed us to do, is not *Boldness* in us to do, but it is what would be wrong in us not to do. Having therefore all of us a *Liberty* given us to enter into the Holy of Holies, which no Body but the *High Priest*, and even He could enter but *once* a Year, do not *cast away*, do not *reject*, this Advantage, *ver.* 35.

By the Blood of Christ. By his Condescension to die for us.

20. *By a New and living Way, which he hath consecrated for us, through the Veil, that is to say, his Flesh.* Ἦν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν, διὰ τῆς καταπετάσματος, τῆς σαρκὸς αὐτοῦ. The natural Order of the Words is, *Having therefore, Brethren, Liberty granted to us for entering the Holy of Holies by the Blood of Christ, which [Entrance] he hath consecrated for us (a Way lately opened, and living) through the Veil, i. e. his Flesh.* The Meaning is, " Seeing then

Y

" that

PARAPHRASE

TEXT.

CHAP. which alone he hath appointed us to enter by,
 X. through the Veil, that is now laid open for
 all to enter through; I mean, that Christ by
 becoming incarnate, and undergoing Death,
 has opened unto all the Way into the true
 Holy of Holies, which is Heaven:

hath consecrated for us,
 through the Veil, that
 is to say his Flesh:

21. And having an High Priest over the
 House of God, by which is meant all that be-
 lieve in God, a People much more numerous
 and:

21. And having an
 High Priest over the

NOTES on the EPISTLE to the HEBREWS.

“that we are made capable of *Perfection* by Means of our High Priest’s *dying* for
 “us, who has lately opened the Way to eternal Life by his taking Flesh—a Way
 “which he came in the Flesh to teach, and which will continue the one Way for
 “ever—*Let us draw near with a pure Heart.*”

By a New and living Way. Ὁδὸν πρόσφατον καὶ ζῶσαν. The Word, πρόσφα-
 γον, is commonly used for any Thing that has lately happened. So, πρόσφατος
 ἑλθὼν, lately come, Acts xviii. 2. So here, Ὁδὸς πρόσφατος, is a Way lately
 made. A Living Way is, a Way to Life, a Way to eternal Life, which Christ has
 shewn to all.

Which he hath consecrated for us. Ἦν ἐνκαίνισεν ἡμῖν. When the Temple
 was rebuilt, and set apart for Religious Uses, this was called it’s *Encænia*, vid. Ezr.
 vi. 16. When the New Building was erected, and cleansed, and all the Rubbish
 of the Former Temple was removed; when the New Fabric was finished and
 solemnly set apart to it’s designed Use, the Term, ἐγκαίνισμα, was properly used,
 vid. 1 Mac. iv. 43, 54.; and the Festival in Memory of such a Fact, was called
 it’s *Encænia*. When therefore the Law of Moses was laid aside, and it’s Ceremo-
 nies removed; and another Means to the Favour of God was established—a Way
 that would give Men an eternal Inheritance in Heaven—the Term, ἐνκαίνισεν,
 was very properly employed. A Word! that implies the pulling down of a Thing,
 and the setting up another in it’s Room, and the ordering of it in such Manner, as
 that it shall not be alienated from the Uses it is applied to. Now Christ having un-
 changeably fixed the Means by which we may attain eternal Life; and having of-
 fered Happiness to us; and having shewn us the Way, by his becoming Man and
 dying as he did; it is our Duty to embrace the Offer, and not to depend upon any
 Thing enjoined in the Law.

Through the Veil, that is to say, his Flesh. διὰ τῆς κατὰ σάρκα, καὶ τῆς
 σαρκὸς αὐτοῦ. As the High Priest could not enter into the Holy of Holies without
 Blood, we, to whom the true Holy of Holies is now opened, must enter by the
 Blood of Christ. And as the High Priest was to enter through the Veil, that which
 answers to the Veil, is, the Flesh of Christ. He became incarnate, and dyed, that
 he might go before us, and shew us the Way into the true Holy of Holies.

TEXT.

PARAPHRASE.

House of God,

and comprehensive than what the High Priest ^{CHAP.} of the Jews ever presided over, or officiated ^{X.} for,

22. Let us draw near with a true Heart in full Assurance of Faith, having our Hearts sprinkled from an evil Conscience, and our

22. Let us approach to this Sanctuary with a true Heart, free from all Distrust, and from all Dissimulation, and Hypocrisy, or feigned Piety, in full Assurance of Faith, being fully persuaded of this Truth, that Jesus is the Christ; not having our Bodies sprinkled with Water, in order to purify them, but having our Hearts free from whatever may reproach or

NOTES on the EPISTLE to the HEBREWS.

21. *And having an High Priest over the House of God.* i. e. Over all that name the Name of Christ, and hold fast the Confidence, and the Rejoicing of the Hope firm unto the End, chap. iii. 6. Our High Priest is the Son of God, the appointed Heir of all Things; Lord of all; therefore we have the strongest Motives to hold fast our Profession that can be laid before us.

22. *Let us draw near.* Προσερχώμεθα. *Let us come,* viz. to that Place to which we may have free Access, and to which we are so graciously invited.

With a true Heart. Uprightly, sincerely, without any Dissimulation, or feigned Piety.

In full Assurance of Faith. Ἐν πληροφωρίᾳ πίστεως. In a full Conviction of Mind that Jesus is the Christ, and of the Consequences of that great and important Truth, which have been so fully explained. St Paul has frequently used this Word, πληροφωρία, Col. ii. 2. 1 Thess. i. 5. And it is only used by him, and the Writer of this Epistle, here, and chap. vi. 11. St Luke has used the Verb, chap. i. and so has St Paul, 2 Tim. iv. 5.

Having our Hearts sprinkled from an evil Conscience. Ἐββαντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς. This Epistle being wrote to the Hebrews, they easily understood what was here alluded to, viz. the Customs where sprinkling was used under the Law. When the Covenant was made in Horeb, Moses took the Blood and sprinkled it on the People, and said, Behold the Blood of the Covenant which the Lord made with you, Exod. xxiv. 8. By this Ceremony the People were obliged to pay Obedience to that Law. In the Case of the Leper, and the Leprous House, He, and it, was to be sprinkled seven Times in order to it's being cleansed, Lev. xiv. 7. 51. Here therefore the Apostle means, having our Hearts clean from all Consciousness of Evil, and being fully sensible of our Obligation to become obedient to the Will of Christ. It has no Relation to what St Peter speaks of, the sprinkling of the Blood of Jesus Christ, 1 Pet. i. 2. but to the Jewish Sprinklings.

PARAPHRASE.

TEXT.

CHAP. or condemn them, and ourselves perfectly
X. cleansed from all Spot of Sin,

Bodies washed with pure Water,

23. Let us hold fast the Profession of our Faith and *Hope* in Christ, without wavering, (for no doubt Christ who hath made the Promise of Forgiveness of our Sins, and has assured us of an Inheritance in Light, is true and faithful, and will not be worse than his Word).

23. Let us hold fast the Profession of our Faith without wavering (for he is faithful that promised).

24. And let us consider one another, how we may best excite, and encourage one another, to the Practice of Love, and all good Works.

24. And let us consider one another, to provoke unto Love and to good Works:

25. Re-

NOTES on the EPISTLE to the HEBREWS.

Our Bodies washed with pure Water. He does not speak of Christian Baptism, or our being baptized in the Name of the Father, and of the Son, and of the Holy Ghost, but of the *Jewish Baptisms* in order to their being *cleansed*. When Aaron was to go into the Holy of Holies, *He was first to wash his Flesh with Water*, Lev. xvi. 4, 24. So was the Leper to *wash himself in Water that he may be clean*, Lev. xiv. 8. And so it was in Cases of Uncleanesses; The Persons were obliged to *bathe themselves in Water*, Lev. xv. 6. 27. *in running Water*, ver. 13. It is in Allusion to these Customs that the Apostle made use of the Words, *clear Water*, or *pure Water*, meaning that we should keep ourselves unspotted from Sin.

23. *Let us hold fast the Profession of our Faith without wavering.* Κατέχωμεν τὴν ἐμολογίαν τὴν ἐλπίδος ἀκλινῆ. *Let us hold fast the Profession of our Hope without wavering.* So it is in all our Copies, but one, viz. the *Barbarine*. If the Reading be, *Faith*, (as no doubt it may be) it means, "Let us not apostatize, or fall away" from our *Belief* in *Jesus as the Christ*, but adhere steadily to our Profession." But the true Reading seems to be *Hope*, and it means, the *Hope of a future State promised to us*; the *Hope that is set before us, which we have as an Anchor of the Soul both sure and stedfast*, chap. vi. 18, 19. The *Expectation* that our Sins will all be forgiven us. This Profession is to be held, ἀκλινῆ, *without swerving*, or bending from it, as *some did*, ver. 25. and as others were like to do, considering the Persecutions they underwent, ver. 33, 34.

For he is faithful that promised. Πιστὺς γὰρ ὁ ἐπαγγελάμενος. This shews the Reading of the former Word. Hold fast your *Hope*, for he is *faithful*, and to be depended on, who hath *promised* an eternal Inheritance to them, who by *patient Continuance in well doing, seek for Glory, Honour, and Immortality*, Rom. ii. 7.

TEXT.

PARAPHRASE.

25. Not forsaking
the assembling of our-
selves together as the
Manner of some is,

25. Remembring always that a Time will CHAP.
X.
come when we shall be gathered together to
meet our Lord: Nor do you leave off the as-
sembling yourselves together, and thereby
making a public Profession of your Faith.
Some of you seem ashamed of the Gospel of
Christ, and keep away from all public Meet-
ings, not considering their true Use. But let
me press upon you this Duty, as you have
thereby Opportunities of exhorting one ano-
ther to Stedfastness and Perseverance, and of
comforting such as have gone through the
great

NOTES on the EPISTLE to the HEBREWS.

Not forsaking. Μη εγκαταλείποντες. So is the true Reading. In some Edi-
tions it is, Μη εγκαταλιπόντες.

The assembling of ourselves together. Ἐπισυναγωγὴν ἑαυτῶν. The Word, ἐπι-
συναγωγὴ is used but once more in the New Testament, and there it signifies the
gathering together unto Christ at the Day of Judgment, or our *being gathered* to him
at that Time, 2 Theff. ii. 1. And here it is observable, that a Similitude of Cir-
cumstances in the *Thessalonians*, and the *Hebrews*, might lead the Apostle to the
same Expression, as well as Sentiment. The *Thessalonians* were not to be soon shaken
in Mind, or troubled—as that the Day of Christ was at Hand, 2 Theff. ii. 2. The
Hebrews were exhorted to have Patience—for yet a little while, and he that shall
come will come, and will not tarry. The *Thessalonians* had had Patience and Faith
in all their Persecutions: The *Hebrews* had endured a Fight of Afflictions. If this
then be the Meaning of the Word, then the Apostle's Design is, to exhort them
not to desert the Hope of being gathered together to Christ at his Coming, as the
Manner of Some is, who walked after their own Lusts; but they were to exhort one
another, or comfort one another; and so much the more as you see the Day approaching.

But it may be deemed hard to render, *not forsaking*, ἐπισυναγωγὴν ἑαυτῶν, the
Hope of being gathered together to Christ. Taking it therefore for Public Meetings,
or Congregations of Christians; it is an Exhortation to frequent such voluntary As-
semblies, and to make the right Use of them in comforting one another under their
Afflictions, and in encouraging one another to Steadiness and Perseverance; and to
raise in one another the more Alacrity and Readiness in such mutual good Offices;
as they saw the Day approaching. However I have expressed both these Senses in
the Paraphrase.

There run through all the Epistles almost, some Expressions, which may seem
to intimate that the Apostles expected a present coming of Christ to judge the World;
or

PARAPHRASE.

TEXT.

CHAP. great Conflict of Persecution. It is a Work at but exhorting one ano-
 X. all Times necessary, but at present particularly ther, and so much the
 so

NOTES on the EPISTLE to the HEBREWS.

or at least, that it would not be long before he came for that Purpose. But yet, to tell the World that the coming of Christ would be *soon*, when we find in Fact, that after 1700 Years from the Times of their Writings, such an Appearance has not happened, will seem strange: And some may argue, not only that they were *mistaken* in what they pretended to teach the World, but that they made no Scruple to urge *apparent Falsehoods* to deceive their Followers and Admirers. It is well known that the Ground of this Notion of Christ's *soon Appearance*, arose from his saying to *Peter* concerning *John*, *If I will that he tarry till I come, what is that to thee*, John xxi. 22. Two Things were inferred from this Speech, Both of which were false. One was, That *John* should not die: The Other was, That Christ would come in a *very short Time*. Both these Notions got into the World by hasty Inference and groundless Presumption: And have occasioned some strange and groundless Interpretations of Scripture.

To shew then the Meaning of this Phrase, be it observed, that in the very *first* Epistle that *St Paul* wrote, he took Notice of Christ's *coming*, and *descending from Heaven*, when the *Dead in Christ* should rise *first*. And in that he speaks in the present Tense—*We which are alive and remain unto the coming of the Lord, shall not prevent them that are asleep*, 1 Thess. iv. 15. In the next Verse but one, he repeats the same Words—*Then we which ARE ALIVE and remain shall be caught up together with them in the Clouds, to meet the Lord in the Air, and so shall we be ever with the Lord*, ver. 17. That this Time is called by *St Paul*, *The Day of the Lord*, appears from what follows: *But of the Times and Seasons ye have no Need that I write unto you, for yourselves know perfectly, that the Day of the Lord so cometh as a Thief in the Night*, chap. v. 1, 2. This seems to have led the *Thessalonians* into a Mistake about the Apostle's Meaning: For they imagined that *St Paul's* Expression implied, that *he himself* was to continue *living*, and was to remain *ALIVE unto the Day of the Lord*. Upon this, the Next Year, *A. D. 53.* or in the Thirteenth Year of *Claudius*, he wrote his *Second Letter* to them. In the Beginning of this, he tells them again of *Christ's coming*, and of his being *revealed from Heaven in flaming Fire taking Vengeance of them that knew not God*, 2 Thess. i. 7. Then he proceeds to guard them against the *false* Notion they had conceived about the *Day of the Lord* as being *at Hand*; and he tells them of many Things that were to happen before that Day should come. *We beseech you, Brethren, by the coming of the Lord Jesus, and by our gathering together unto him, that ye be not soon shaken in Mind, or troubled, neither by Spirit, nor by Word, nor by Letter as from us, as that the Day of Christ is at Hand. Let no Man deceive you by any means, for that Day shall not come, except there come a falling away first; and that Man of Sin be revealed.—And now ye know what withholdeth*, 2 Thess. ii. 1—6.

What

TEXT.

PARAPHRASE.

more as ye see the Day
approaching.

so, as you see the Day of Vengeance and Judg-
ment approaching.

CHAP.
X.

26. For

NOTES on the EPISTLE to the HEBREWS.

What is remarkable from this Place is, That in the *Second* Epistle that St Paul ever wrote, and several Years before he wrote any of his other Epistles, he corrects this false Notion of the *Day of the Lord* as being *at Hand*; and he does not speak as accidentally about it, but on *set Purpose*. And therefore it is not probable, that in his other, and *later* Epistles, he should inculcate a Notion, which he knew to be founded on a Mistake in its Origin, and which he took such early Care to refute.

It was some *five* Years after this, while St Paul was in *Asia*, that he wrote his Epistle to the *Romans*, *A. D.* 57. in the Third Year of *Nero*. I follow here Bishop *Pearson's* Chronology, without enquiring, whether it be exact or not. In this Epistle St Paul has used only the general Expression, *The Day is at Hand*. This has been ill understood, as if the Apostle had been speaking of that Time, eminently called, *The Day of the Lord*. Now, says the Apostle, *is our Salvation nearer than when we believed: The Night is far spent, the Day is at Hand*. Ἡ ὥρὴ ἡμετέρα ἤγγικεν. But it is not here said, that the *Day of the Lord*, or the *Day of his coming*, was near: And the Design of the Apostle being to shew, that Christians were to cast off the Works of Darkness; that the *Roman* Gentile Converts had long been in a State of Ignorance; that great *Light* began to be diffused; that the *Light* of the Gospel began to spread—Therefore they were commanded to put on the Armour of Light, and to walk honestly as in the Day, Rom. xiii. 12, 13.

In another Place the Expression of St Paul is not *the Day* of the Lord, but only, *the Lord is at Hand*. So Phil. iv. 5. Let your Moderation be known unto all Men: *The Lord is at Hand*. Ὁ Κύριος ἔγγυς. *The Lord is near*. This is not saying, that the Lord will come soon; but it is assigning a good Reason for their doing what was Right, for the Lord is near us all, and knows what we all do. Or if ὁ Κύριος signifies, as it often does, the Great Lord of all, God himself—no Body can doubt of his being near us. When St James said, Ye have heard of the Patience of Job, and have seen the End of the Lord, that the Lord is very pitiful and of tender Mercy, Jam. v. 11. *The Lord*, ὁ Κύριος, means God the Father.

It is certain that St Peter had read St Paul's Epistles, and therefore knew that St Paul had declared expressly against the Notion of the *Day of the Lord's* being soon to happen, or in their Times: And accordingly in his *Second* Epistle, he speaks of that Time as very remote, 2 Pet. iii. 4—10. If therefore there be any Expression in the *First* Epistle of St Peter that may seem to say the contrary, it must be interpreted consistently with Fact, and the avowed Opinion of the Author in another Place. E. g. *The End of all Things is at hand; be ye therefore sober, and watch unto Prayer*, 1 Pet. iv. 7. *The End of all Things*, ἡ γένη, is no more than, the *Last Age*, the *Age of the Messiah* is begun, and as it is the *last Age*, the *End of all Things* had made it's Approach, and is coming on.

So

PARAPHRASE.

TEXT.

CHAP. 26. For if we Sin wilfully, after that we
 X. have received the Knowledge of the Truth,
 if we break through our Obligations to act as
 the Disciples of Christ, and are afraid or
 ashamed openly to profess our Faith and Hope
 in him, there remaineth no *Sin Offering*
 that we can offer for our Sins, for all such
 are put an End to by the one Oblation of
 Christ; nor will he offer himself a Second
 Time for those who shew no Regard to what
 he has already done for them;

26. For if we sin
 wilfully after that we
 have received the
 Knowledge of the Truth,
 there remaineth no more
 Sacrifice for Sins;

27. And

NOTES on the EPISTLE to the HEBREWS.

So too St James urges the same Topic as a Reason for *Patience unto the coming of the Lord*. Behold the Husbandman waiteth for the precious Fruit of the Earth, and hath long Patience for it, until he receive the early and the latter Rain. Be ye also patient, stablish your Hearts: For the coming of the Lord draweth nigh. *ἔτι ἡ παρρησία τῷ Κυρίῳ ἔγγιζει*, Jam. v. 7, 8.

What Occasion could there be for such long Patience, if the final coming of our Saviour was so near? All that he meant was, that the *Age of the Messiah*, the *Last Times*, were come; His Age was begun, and His coming to Judgment was drawing on; or was approaching, And so are the following Words to be understood, *Grudge not one against another, Brethren, lest ye be condemned; behold the Judge, ἔστηκεν, hath stood before the Door, and will stand and condemn, ver. 9.*

From hence we may easily understand the Meaning of this Passage in the Epistle before us. *Exhorting one another, and so much the more as ye see the Day approaching, βλέπετε ἔγγιζομένῳ τῇ ἡμέρᾳ, coming nearer and nearer*, as it always does and must till it is actually come. Not that it was to come in the *Apostle's Days*, or that he thought so: Nor that it related to the *Destruction of Jerusalem*, as it has been understood by some without Grounds: For it certainly intends the *Day of Judgment*, when Sinners were to be punished if they sinned wilfully after they had received the Knowledge of the Truth.

26. For if we sin wilfully after that we have received the Knowledge of the Truth, there remaineth no more Sacrifice for Sin. *Ἐκασίως ὃς ἀμαρτανόησιν ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, ἐκ ἔτι περὶ ἀμαρτιῶν ἀπολείπεται θυσία.* For to us, sinning wilfully after we have received the Knowledge of the Truth, there is left no more a Sacrifice for Sin. These Words have been much abused by some, who would not admit any Person that lapsed in Time of Persecution to any further Communion with the Church. But suppose there remains no more Sacrifice for Sin; yet why may not Repentance work Forgiveness, even after a Man is admitted

TEXT.

PARAPHRASE.

27. But a fearful looking for of Judgment and fiery Indignation which shall devour the Adversary.

28. He that despised Moses Law, died with-

27. And consequently, nothing is to be expected but Judgment, and a fixt Execution of Punishment, in a Place where the Fire never dies, prepared to consume all such as are Enemies of the Gospel.

28. He that despised the Law of *Moses*, and wilfully offended against it, was to die, and in Fact was put to Death, without any Pity

CHAP.
X.

NOTES on the EPISTLE to the HEBREWS.

admitted into the Gospel, and though he sins wilfully therein? Suppose the Man to sin *wilfully*; and suppose too that there is *no Sacrifice for Sin*, because all Sacrifices are put down, yet *Repentance* is left, and God is *merciful*; and *Repentance* will produce it's Effect, where the Object of Mercy is a proper Object. But let us suppose that

The Apostle is writing to the *Jews*; and that he knew that their Law was to cease—We may then fairly take his Words in this Manner. We, *i. e.* We *Jews*, are now no longer under Obligation to offer *any Sacrifices* at all, and in Course there remains to us no longer *any Sacrifice for Sin*, if we sin wilfully *after we come to the Knowledge of the Truth*, *i. e.* if we reject the Sacrifice of Christ, which he has made for us.

But let us suppose the Apostle to mean *Christians* in general—He then means *wilful Sinners*, continuing in Sin, *unrepenting*. What is it now that can take away the Sins of such Offenders? Will Christ take away such a one's Sins by any *Second* Death, or any *Second* Oblation of himself? No. Such a Sinner is not a proper Object of Mercy, and therefore he must take the Consequence of having an impenitent Heart.

27. *But a fearful looking for Judgment.* φοβερὰ ἡ τῆς ἐκδοχῆς κρίσεως. *But a certain frightful, or formidable Expectation of Condemnation, arising from the Sense of Justice in God, and the Fitness of Punishment to Sin.*

And fiery Indignation. καὶ πυρὸς ζήλου. *And Zeal of Fire.* Such a Disposition to punish the Adversaries as may be called a *Zeal for Fire*, *i. e.* a thorough Disposition and Resolution to punish most severely the Adversaries of Christ.

28. *He that despised Moses's Law.* ἀθετήσας τὸν νόμον Μωϋσέως. *Any one that despised the Law of Moses.* The Apostle does not here mean, One that *rejected* all the Law of *Moses*, but One that *presumptuously offended against* particular Laws. Such was the Case of the Man that *gathered Sticks on the Sabbath Day*, Numb. xv. 35. Or the Brother that would seduce any one to *Idolatry*, Deut. xiii. Deut. xvii. 5, 6. xix. 15. Numb. xxxv. 30. He that shewed a Contempt or Neglect of, or disobeyed the Law in any Point, *vid.* chap. ii. 2.

PARAPHRASE.

TEXT.

CHAP. Pity or Compassion shewn, if the Fact was
X. proved by two or three Witnesses.

out Mercy, under two or three Witnesses.

29. Of how much heavier Punishment think ye, shall he be thought worthy, who treats with Contempt the Son of God, and who thinks the Blood of the Covenant established by him, to have been vain and useless, or common, and not intended for sacred Purposes.—That Blood, by which we are admitted into the Favour of God, and by which we are separated from the rest of the World, and made the Servants of the One God?

29. Of how much sorer Punishment suppose ye shall he be thought worthy, who hath trodden under Foot the Son of God, and hath counted the Blood of the Covenant wherewith he was sanctified an unholy Thing,

Must

NOTES on the EPISTLE to the HEBREWS.

29. *Who hath trodden under Foot the Son of God.* 'Ο ὅς ὑὸν τῷ Θεῷ κατὰπατήσας. *Treading under Foot* in general is a Mark of Contempt, or of setting no Value upon what is so treated. Hence it is applied to signify, *despising* or *not valuing* the Law of Christ. The Contempt of the Law of *Moses* was punished with Death; the Contempt of the Law of Christ will be punished with a much more severe Punishment in the World to come. The Son of God is despised, if his Law is treated as of no Value or Consequence.

And hath counted the Blood of the Covenant wherewith he was sanctified an unholy Thing. Has looked upon the Blood of Christ, wherewith he was separated from the World, and made one of the peculiar People of God, and admitted into Covenant with God, as a Thing of no Value or Consequence; but as *common*, and not designed for any peculiar Sacred Purpose. The Manner of engaging the Children of *Israel* in Covenant with God, is described, *Exod. xxiv.* Our Saviour when he died called his Blood, *the Blood of the New Covenant*, *Mat. xxvi. 28.* alluding to what was done in ratifying the Old Covenant. Now, as to have deemed the Blood, by which the Old Covenant was established, not to have obliged to the Observance of it's Conditions, was to have deemed it *common* Blood, not applied to what it was designed for; so to look upon the *Blood of Christ*, as not designed to oblige us to do what he commanded, is to look upon it as *common, insignificant Blood*, not shed for certain Ends. Whereas his *Blood was shed* to make us a *separate* People from the World, holy, zealous of good Works. Ἅγιον and κοινὸν are opposite to one another: And so are καθαρὸν and ἀκαθαρτὸν. i. e. *Holy* and *Common*, or *Pure* and *Common*, are opposed to one another. A Man is *sanctified*, when he is brought into Covenant with God by being *separated* from the World: He is deemed ἀκαθαρτὸς, *impure, unholy, common, profane*, when he is not in Covenant with God,

TEXT.

PARAPHRASE.

and hath done despite
to the Spirit of Grace?

Must he not deserve the severest Punishment CHAP. X.
who thus despises the Mercy and Kindness
of God, and offers a direct Insult to his gra-
cious Disposition towards Man?

30. For we know
him that hath said,
Vengeance belongeth
unto me, I will recom-
pence, saith the Lord.
And again; the Lord
shall judge his People.

30. And there is the greater Reason to be
afraid of this, because we know that God has
expressly said, *To me belongeth Vengeance and
Recompence*; and again, *The Lord shall judge
his People*, Deut. xxxii. 35, 36. Is not this Ro. X
denounced on Occasion of Disobedience to
the Will of God? And will not the same Dis-
obedience draw down the same Punishments
upon the same Deferts?

31. It

NOTES on the EPISTLE to the HEBREWS.

And hath done Despite to the Spirit of Grace. Καὶ τὸ πνεῦμα τὸ χάριτος ἐνυ-
βρίσας. The wilful Sinner casts an Affront upon the great Grace of God. Christiani-
ty was a Manifestation of God's Grace or Favour to Mankind. And therefore
it is said, *that the Law was given by Moses, but Grace and Truth were by Jesus
Christ*, John i. 17. and again, *The Word was full of Grace and Truth*, ibid. ver.
14. In the Epistles, it is called, *The Grace of God which bringeth Salvation to
all*, Tit. ii. 11. and it is every where magnified as *eminently great and wonderful*.
St Paul calls it, *the Riches of his [God's] Grace wherein he hath abounded towards
us in all Wisdom and Prudence*, Eph. i. 7, 8. ii. 5, 8. This great good Dispo-
sition in God to shew his Love to Mankind is here called, *The Spirit of Grace*,
which those, who could suffer themselves to *sin wilfully* after they had been so kind-
ly called in to the Gospel, *affronted*, did an *Injury* to it, treated it with *Indignity*.

30. *For we know him that hath said, Vengeance belongeth unto me, I will repay,
saith the Lord.* וְשָׁלַם לִי נָקָם, *Li nakam vesbillem*. The LXX have it, ἐν ἡμῖν
ἐκδικήσεως ἀνταποδώσω. In neither the *Original*, nor the LXX, are the Words,
Saith the Lord; and the Apostle's Citation agrees strictly with neither; for his is,
Ἐμοὶ ἐκδικήσεως ἐγὼ ἀνταποδώσω. Not only in this Place, but likewise in the
Epistle to the *Romans*, the Apostle cites these Words in the same Manner. Only
in the *Romans* he says, *It is written, Thus saith the Lord*, Rom. xii. 19. as if the
Words, *Saith the Lord*—were Part of the Citation. The Similitude of Citation of
the same Words, seems to shew the same Writer of this Epistle, and that to the Ro. X
Romans; which is what I would particularly here observe. The Sense is the same
in all; and all agree that the Place alluded to, is the Passage of *Deuteronomy*, chap.
xxxii. 35.

P A R A P H R A S E.

T E X T.

C H A P. 31. It is a dreadful Thing to become the
 X. Object of his Wrath, who lives for ever?
 There can be no Hopes to escape out of his
 Hands.

31. It is a fearful
 Thing to fall into the
 Hands of the living
 God.

32. Call to Remembrance what happened
 not long since, when ye were first enlightned
 by the Truth of the Gospel. Our Lord him-
 self always declared to his Disciples, that in
this World they would have Tribulation, and
 you find it to be true; for ever since your
 Conversion, you have been forced to go
 through a great Struggle, and to bear all Sorts
 of Sufferings,

32. But call to Re-
 membrance the former
 Days, in which after ye
 were illuminated ye en-
 dured a great Fight of
 Afflictions;

33. Partly whilst ye were exposed, as up-
 on a Theater, to open Reproaches, and to all
 the Uneasiness thence arising to yourselves;
 and

33. Partly while ye
 were made a gazing-
 Stock both by Re-
 proaches and Afflictions,

N O T E S on the EPISTLE to the H E B R E W S.

And so in the other Citation, *The Lord will judge his People*—taken from the
 same Chapter, ver. 36. It is cited only as an Evidence, that God will certainly
 take Notice of, and punish with Severity, his People that wilfully offend. The
 general Words are to be taken in their general Sense, and that is what they are
 quoted for.

32. *But call to Remembrance the former Days, in which, after ye were illuminated,
 ye endured a great Fight of Afflictions.* The *Hebrews*, to whom this Epistle was ad-
 dressed, were *Christian Converts*, long since illuminated, chap. v. 12. and had suf-
 fered great Persecutions, and seem not yet to be free from them. This Epistle was
 wrote most certainly not before the Year of Christ 67, just after St Paul was set at
 Liberty, and Timothy too. What particular Persecutions are hinted at, are not
 said; but the Words, *former Days*, imply a series of Troubles which they had met
 with; and most probably very many Insults from private Persons. The Gospel
 had now been preached some 34 or 35 Years, and it was preached at first only to
Hebrews. The *Jews* and *judaising Christians*, were very vexatious and trouble-
 some to all others: And the Civil Magistrates in some Places seem to have been no
 less hard upon the first Believers, though no *Laws* were yet made against *Christi-
 ans*. The poor People underwent a great Fight, Contest, Struggle of Afflictions,
 partly by being exposed, and pointed at, and reproached, and partly by other more
 grievous Sufferings.

33. *Partly while ye were made a Gazing-Stock by Reproaches and Afflictions.*
Τὸτο μὲν, ἐνεσθισμοῖς καὶ θλίψεσι θεατριζόμενοι. Partly, being openly exposed as
 upon

TEXT.

PARAPHRASE.

and partly whilst ye became Companions of them that were so used.

34. For ye had Compassion of me in my Bonds, and took joyfully the spoiling of your Goods, knowing in yourselves that ye have in Heaven a better and an enduring Substance.

35. Cast not away therefore your Confidence, which hath great Recompence of Reward.

and partly whilst you were Sharers in the Evils of those, who were under such Distresses, when you felt so much as ye did on their Accounts.

34 For ye felt great Uneasiness and Anxiety on my Account, when I was in Chains, for the Gospel Sake: And when ye were plundered of your Goods for your Profession of the Truth as it is in Christ, ye took it not only patiently but with Pleasure, as knowing that ye have laid up for you in Heaven much greater Goods, and which will last for ever, which it is not in the Power of Man to dispossess you of.

35. Cast not away therefore the Liberty you have through Christ to approach God, which has certainly great Recompence of Reward.

36. Ye

CHAP.
X.

NOTES on the EPISTLE to the HEBREWS.

upon a Theater, to Reproaches and Afflictions. St Paul's Expression, 1 Cor. iv. 9. is—*We are made*, Θεαλῆν, *a Spectacle*, as if we were exposed upon a Theater, unto the World. Here it is, Θεαλειζόμενοι, *openly exposed as upon a Theater*. It is the same Image, expressed by the same Word, in Eph. 3, in Both Epistles: Which plainly points out the same Author to Both.

Partly whilst ye became Companions of them that were so used. Τῷτο δὲ, κοινωνοὶ τῷ τῶς ἀνασχετομένων γεννηθέντες. Partly, being made joint Partakers with them that were so treated. There was a Communion, a Fellow-Feeling of the Evils the Brethren underwent.

34. For ye had Compassion on me in my Bonds. Καὶ ὅς τοῖς δεσμοῖς μὲ συνεπαθίσαιτε. You felt with me and for me in my Bonds. There was a Communion of the Evils of those who underwent them; For you had Compassion on me in my Bonds. Or if the Reading be, δεσμοῖς, the Sense is the same—For ye had Compassion for those who were in Chains for Christ.

35. Cast not away therefore your Confidence. Μὴ ἀποβάλλῃτε ἐν τῷ παρρησίαν ἡμῶν. Do not cast away, on the contrary, hold fast that Liberty, that Freedom of Access which is granted to you to enter the Holy of Holies. Thus, chap. iii. 6. *Whose House are we, if we hold fast the Confidence* [the Liberty granted to us], and the rejoicing of the Hope firm unto the End. Again; Having therefore Boldness

P A R A P H R A S E.

T E X T.

CHAP.

X.

36. Ye have begun well, and have hitherto gone through your Afflictions with great Constancy. But ye have Need still of more Perseverance and Steadiness, that after ye have suffered as long as God in his good Will has thought fit, ye may receive the Inheritance promised to the Sons of God.

37. And do not be discouraged, but go on; for be the Time longer or shorter, he that has promised to return again in the Glory of his Father, with all his Holy Angels, will certainly come; and though it may seem long before he comes, as some Men may think, yet he will certainly come, and will not tarry beyond the appointed Time.

38. But be assured, that he that is just will live in firm Expectation of what God has promised; and have his Reward in a future Life.

36. For ye have Need of Patience that after ye have done the Will of God, ye might receive the Promise.

37. For yet a little while, and he that shall come, will come, and will not tarry.

38. Now the just shall live by Faith, but

NOTES on the EPISTLE to the HEBREWS.

to enter into the Holiest, chap. x. 19. i. e. perfect Liberty. And so again; *Let us come boldly* [i. e. perfect Liberty being granted to us] *to the Throne of Grace.* The Word signifies properly a *Freedom of Speaking.* Hence it is used for Opposition to Restraint, for Courage and Resolution, *vid.* ver. 19.

36. *For ye have Need of Patience.* ὑπομονῆς ὅς ἐχετε χρείαν. Ye have Need of steady Perseverance, or of holding out to the End, *Rev.* ii. 10, 17, 26. iii. 3. 11.

That after ye have done the Will of God, Ye might receive the Promise, viz. of the eternal Inheritance, or eternal Life.

37. *For yet a little while, and he that shall come will come, and will not tarry.* Ἐτι ὅς μικρὸν ὅσον ἔσται, ὁ ἐρχόμενος ἔξει, καὶ ἐλευσθήσεται. The Apostle had plainly the Words of the Prophet *Habbakkuk* in View, chap. ii. 3, 4. But yet as he has not so much as hinted at any Thing as written in the *Prophecy*; nor said, *Whose* Sentiment he used, we are not to understand him as appealing to a *Prophecy*, but only as applying the Prophet's Words to his own Purpose. The *Hebrews* were to wait with Patience and Perseverance, that they might receive the Promise of an eternal Inheritance: They were to hold out yet for some Time, be it more or less; and he that is to come will come, and will not delay his Coming beyond the Time appointed, *vid.* Note on ver. 25.

TEXT.

PARAPHRASE.

if any Man draw back,
my Soul shall have no
Pleasure in him.

Life. But if such a Man is weak enough ^{CHAP. X.} through Fear or any other wrong End, to withdraw his Obedience and forsake Christ—My Soul shall be so far from being pleased with him, that I shall utterly dislike him, and treat him accordingly, *vid.* Hab. ii. 4.

39. But we are not
of them that draw back
unto Perdition, but of
them that believe to the
saving of the Soul:

39. But we are not one of those who draw back from the Faith we have embraced, which must end in Destruction; but we are one of those who have a hearty *Faith in God*, and his Promises, which no Doubt will end in the *Salvation* of the Soul.

NOTES on the EPISTLE to the HEBREWS.

38. *Now the Just shall live by Faith.* Ὁ ὃ δίκαιος ἐκ πίστεως ζήσεται. But the Just by Faith shall live. This Sentence would stand better connected with the preceding Words, if a full Stop were not put after the Word, *tarry*, but the whole were read in one continued Sentence:—*He that shall come, will come*, at the Time appointed, and those who are *just from*, and by, *their Faith* in Christ shall live. In many Copies of this Epistle it is, as it is in the Prophet, *The Just shall live in my Faith*. But as the Prophet is not cited, but only his Words made use of, and applied by the Apostle to his Purpose, the most natural Reading of the Text is, as in our common Copies, *The Just by Faith shall live*. St Paul has throughout the Epistles to the *Romans* and *Galatians* shewn, that we are *justified by Faith*, ἐκ πίστεως, Rom. v. 1. and that *Grace hath reigned through Righteousness to eternal Life*, *ibid.* ver. 21. And this is at large insisted on, Gal. iii. 11—23. Those then who *believe* in Christ, are to receive the *Gift of God, which is eternal Life*, Rom. vi. 23. and are to live for ever, and actually to enjoy continual Life in the Place they go to when they depart from hence.

But if any Man draw back, my Soul shall have no Pleasure in him. Καὶ ἐὰν ὑποστρίψῃται, ἐκ ἐδὲκεῖ ἡ ψυχὴ μὴ ἐν αὐτῷ. These Words in the Prophet go before those—*But the Just shall live by Faith*, Hab. ii. 4. It is not so truly rendered—if any Man—but it should be—if the just Man; if the Person of whom he is speaking, draw back. If in Times of Difficulty the just Man by Faith, withdraws himself from his Profession, does not stand firm, my Soul shall have no Pleasure in him, *vid.* Ezek. xviii. 24.

39. But we are not of them who draw back unto Perdition; but of them that believe to the saving of the Soul. Ἡμεῖς ὃ ἐκ ἐσμεν ὑποσολῆς εἰς ἀπώλειαν, ἀλλὰ πίστεως εἰς σωτηρίαν ψυχῆς. We are not, says the Apostle, one of those, who through Fear or Cowardice draw back, and renounce our Profession; a Wickedness that must

NOTES on the EPISTLE to the HEBREWS.

CHAP. must end in Destruction: But we are Men of Faith, we are real Believers in Christ X. who are justified by Faith, which terminates in the Gain of the Soul. As the one was to lead to, ἀπώλειαν, the Destruction, the Loss of the Soul; the other was to, *παιπνοίσιν*, the Acquisition, or gaining the Soul. This Destruction is elsewhere called, ὀλεθερε, Perdition, 1 Thess. v. 3. therefore the Opposite, the *παιπνοίσις*, Acquisition, must be the same as Salvation.



S E C T. XV.

C H A P. XI. 1, --- 40.

C O N T E N T S.

THE Apostle having said that the *Just shall live by Faith*, he produces several Instances of the good Men of Old who had all persevered in *Faith*, and had acted upon that Principle, and had obtained a great and good Name by that Means; in order to encourage the *Hebrews*, to whom he wrote, to follow their Steps. There had been a great falling away from Christ, by reason of the Persecution that had been on Account of Christianity: And therefore Arguments from Example of good Men, that had borne the greatest Extremities through *Faith* in God, could not but have great Weight with those, who so much respected and honoured those very Men.

T E X T.

P A R A P H R A S E.

1. **N**OW Faith is the Substance of Things hoped for, the Evidence of Things not seen.

1. **I** SAID that the Just shall live by *Faith*, and that we are Men of Faith, and you may ask what it is that I mean by that Word. I mean by it a firm Persuasion of the Mind that we shall enjoy those good Things we hope for; it is a full Conviction that we shall receive what we cannot at present see. It is the *Basis* and *Ground-Work* upon which we act in all Cases where we *hope* for any Thing; it is the Argument that leads us to act, in Cases where we do not *see* what we would have.

2. It

N O T E S on the EPISTLE to the HEBREWS.

CHAP. xi. 1. Now Faith is the Substance of Things hoped for; the Evidence of Things not seen. Ἐστὶ δὲ πίστις ἐλπιζομένων ὑπόστασις, πραγμάτων ἔλεγχος καὶ βλεπόμενων.

A 2

βλεπόμενων.

P A R A P H R A S E.

T E X T.

CHAP.

XI.

2. It was owing to this Principle of their Actions, that those famous Men who lived *long ago* have received such ample Testimony to their good Behaviour: And so have the Elders who are now departed out of Life.

2. For by it the Elders obtained a good Report.

3. It

NOTES on the EPISTLE to the HEBREWS.

βλεπομένων. The Apostle having said, that *the Just shall live by Faith*, or, *the Just by Faith shall live*; and that himself and all good Christians were *Men of Faith*, or that made *Faith* the grand Principle of their Actions, it was very natural and necessary to shew that this was no novel Principle lately taken up, and practised only by the Followers of Christ; but it was *right in itself*, and had always been acted upon, even from the earliest Times, by all those great and worthy Men who were in such high Repute for their Behaviour in Life. He does not give us a formal Definition of the Word, but he describes it in such a Manner, as plainly shews it to have been the chief governing Principle in all those great Men, who are mentioned, or spoken of, with so much Respect and Reverence by all Antiquity. *Faith is*, says the Apostle, *the Substance of Things hoped for*. The Word, ὑπόστασις, which we translate, *Substance*, is properly, the *Basis*, or *Foundation*, or *Ground-Work*, upon which any Thing is built: And it is plain that such Things as we *hope for* must have some *Ground* or *Reason*, or else we should *hope* without Reason, which would be nothing less than Folly. Every Christian has Reason to hope for an eternal Inheritance in Heaven. If the Question be, Upon what Ground is this *Hope* founded? The Answer is, That the Thing is not improbable in itself; and it is declared by Christ that such as *believe* in him shall have *eternal Life*: And we have such Assurance that he came from God with this Message to Man, that we cannot but have *Faith* in his Promise. *Faith* therefore is the *Foundation* of our *Hope* of Future Happiness. The Word, ὑπόστασις, therefore should have been rendered here *Foundation*, or *Ground-Work*, as it properly signifies, and not *Substance*, unless that Word be taken in the Philosophic Sense, for the *Substratum* of what it is applied to, *vid. chap. i. 3*. The other Words are—*The Evidence of Things not seen*. Ἐλεγχος, is the *Argument*, or the *proper Proof*, for Things not seen. It is the *Reason* that leads us to act as if we had Things before us, and in our reach, which yet are remote and out of Sight. *Faith* is properly an Assent of the Mind upon the Credit of Authority. If therefore what is not *seen* is *believed*, the *Ground* upon which this Belief is founded, is the ἔλεγχος, the *Argument* for Things not seen.

2. For by it the Elders obtained a good Report. Ἐν ταύτῃ γὰρ ἐμαρτυρήθητε οἱ πρεσβύτεροι. The Apostle here mentioning only those of old, who lived long before the Days of Christ, it should seem, that he had *them* only in View. But yet it may be questioned, whether, οἱ πρεσβύτεροι, *The Presbyters*, any where else in the New Testament means, Those who lived in former Times, and have been *long since dead*. When mention is made in the Gospel of the *Traditions of the Elders*

TEXT.

PARAPHRASE.

3. Through Faith we understand that the Worlds were framed by the Word of God, so that Things which are seen, were not made of Things which do appear.

3. It is through Faith that we are sure that the past Ages of the World were all directed and ordered by the wise Council of God, so that the Things which we see, were not brought about by Things which had no Appearance or Likelihood to produce them: God originally making, and so fitly disposing Things, that they might answer his Ends.

CHAP.
XI.

4. It

NOTES on the EPISTLE to the HEBREWS.

ders—the Word *the* signifies *Interpreters of the Law*, Men that were in a certain Station, not Men long ago deceased. For this Reason I should think it not improbable, that the Apostle here means, *Presbyters of the Church*, who having acted with Courage and Resolution through *Faith in Christ*, were well spoken of for having shewn their Faith and Steadiness in the midst of so much Suffering as they underwent. The Word does not signify, *Those of Old*, but *Elderly*, or *Old Men*. *Οἱ ἀρχαῖοι* is the Term for Men long since dead.

3. *Through Faith we understand that the Worlds were framed by the Word of God.* *Πιστεὶ νοούμεν κατεστηθεὶς τὰς αἰῶνας ἡμῶν ὁ Θεός.* By Faith we understand that the Ages were adapted or fitted by the Word of God, i. e. by his Command or Direction, suited to their proper Ends. Ages are certain periodical Revolutions of Time, ranged or put into proper successive Order, so as best to suit the Purposes of God. First there was an Age from Adam to the Flood. A Second was the Patriarchal Age to the Law: A Third was the Age of the Law to Christ. These may properly enough be subdivided. These were all fitted, and put into Order so to follow one another, according to the Will of God, that the People who then lived, might best be trained up in a Dependence upon God's Promises. It was true of all these Ages, what is particularly remarked concerning several of the Patriarchs, *That good Men died in Faith, not having received the Promises, but having seen them afar off, were persuaded of them, and embraced them.* St Paul uses the same Expression, *Eph. iii. 9, 11.* where he speaks of a *Mystery, which from the Beginning of the World* (it is *τῶν αἰώνων*, of the Ages) *had been hid in God who created all Things by Jesus Christ—according to the eternal Purpose* (*πρόθεσιν αἰώνων*, the Purpose of Ages) *which he purposed in Christ Jesus.* And so again—He speaks of the *Mystery which had been hid from from, αἰώνων*, Ages and Generations, *Col. i. 26.* See also *chap. i. 2.*

So that Things which are seen, were not made of Things which do appear. *Εἰς τὸ μὴ ἐκ φαινομένων τὰ βλεπόμενα γεγονέναι.* The several respective Ages were so ordered by God, that the Things which now are seen, should be brought about from Things which did not appear. It was so contrived, that Christ's coming into the World, which we see, was brought about by Means which could not be seen. The Fact is unquestionable; and no doubt God ordered Things past and gone in such Manner as best to attain his Ends.

PARAPHRASE.

TEXT.

CHAP.
XI.

4. It was by Faith that Abel offered unto God a more acceptable Sacrifice than did his Brother Cain: and as he acted upon a full Conviction of Mind that God was the Rewarder of them who acted agreeably to his Will, and desired to live in a State of Friendship with him, he obtained this Testimony, that he did what was right, *for the Lord had Respect unto Abel and to his Offering*, as is expressly told us, *Gen. iv. 4.* And though he has been dead so long since, yet he tells us plainly, that by doing as we ought we render ourselves acceptable unto God.

4. By Faith Abel offered unto God a more excellent Sacrifice than Cain, by which he obtained Witness that he was righteous; God testifying of his Gifts: And by it he being dead yet speaketh.

5. By

NOTES on the EPISTLE to the HEBREWS.

Those who understand this Place as relating to the Creation of the World, must suppose by, *αἰῶνες*, *Ages*, the *Earth*, and the *Planetary System*; or rather must understand this of the *Earth* alone. For it is said, *Ἡ γῆ ἥν ἀόρατον*, *The Earth was invisible*, *Gen. i. 2.* But what Relation has this to *αἰῶνες*, *Ages*?

4. By Faith Abel offered to God a more excellent Sacrifice than Cain. *Πίσει πλείονα θυσίαν Ἀβελ παρὰ Κάιν προσήνεγκε τῷ Θεῷ.* After that St Paul had mentioned the *Ages* set in Order or fitted by God for his Purposes, *καταρτισμένους*, (of the Truth of which we are fully persuaded) he descends to Particulars; and begins with Persons who were actuated in their Lives by this Principle. He begins with *Abel*, who certainly believed in God, and thought him worthy of the *Best*, and *Fattest* of his Firflings: Whereas his Brother *Cain* seems to have been very indifferent as to the *Goodness* of what he offered. We rightly translate, *πλείονα*, *more excellent*: For though the Word may be understood either of more in *Plenty*, or more in *Excellence*, yet *Moses* mentions only the *Excellent Goodness* of his Offering, *Gen. iv. 4.*

By which he obtained Witness that he was righteous. *Δι' ἧς ἐμαρτυρήθη εἶναι δίκαιον.* By which [Sacrifice] he obtained Testimony that he was righteous, i. e. a perfectly good Man, and had acted as he ought. His Faith in God as the Governor of all, led him to act the Part he did: And the Testimony of Approbation given to him by God's Acceptance of his Offerings, shews us, that he acted upon a right Principle.

And by it, he being dead yet speaketh. As he acted right, and was accepted for doing so, he shews us how we ought to act in order to obtain the Approbation of God. He did it by offering a Sacrifice, which was right in his Circumstances: We must do what is right in our Circumstances.

TEXT.

PARAPHRASE.

5. By Faith Enoch was translated, that he should not see Death, and was not found because God had translated him: For before his Translation he had this Testimony, that he pleased God.

6. But without Faith it is impossible to please him; for he that cometh to God, must believe that he is, and that he is a Rewarder of them that diligently seek him.

7. By Faith Noah being warned of God

5. By Faith in God, or a full Conviction of Mind that God would reward his Servants, Enoch was removed from Earth, so as not to die as other Men do. *He was not, for God took him*, Gen. v. 24. *He was not found* any where; for God had translated him from Earth to him. And it is remarkable, that before his Translation, he had this Testimony, that he had *pleased* God. CHAP. XI.

6. Now without Faith it is impossible to please God; for you cannot do any religious Act without believing, that God exists, and that he governs all Things in such a Manner, as to be an actual Rewarder of his faithful Servants. If Enoch therefore *pleased* God, he must have acted, as he ought, upon a religious Principle; nor could he *walk with God*, or in the Fear of God, without a Trust and Confidence in him.

7. It was upon a perfect Dependence upon God, and a full Persuasion of Things which he

NOTES on the EPISTLE to the HEBREWS.

5. By Faith Enoch was translated, that he should not see Death. Vid. Gen. v. 22, 24. Enoch walked with God, and he was not, for God took him. The Apostle interprets those Words—*He was not, for God took him*—by—*He was translated, that he should not see Death, and was not found, because God had translated him*. This extraordinary Goodness of Enoch was owing to his Faith, which led him to walk with God. Before he was translated, he is said to *walk with God*. To *walk with God* therefore does not mean, to be with God in another Life, but to live as a Man ought to live in the present State. So Noah walked with God before the Flood, Gen. vi. 9. and *pleased* God; as well as Enoch, though he was not translated hence as Enoch was. The Son of Syrach says, Enoch pleased the Lord, and was translated; being an Example of Repentance to all Generations, Eccles. xlv. 16.

6. But without Faith it is impossible to please. Enoch, before his Translation, had this Testimony given him, that he pleased God, Gen. v. 22. But without Faith it is impossible to please him: For you must believe him to exist, and to be a Rewarder of them who endeavour to please him. Therefore Enoch had the Principle of Faith, by which he directed his Actions.

PARAPHRASE.

TEXT.

CHAP. XI. he had not seen, that *Noah* having a true reverential Awe of, and being instructed by God, prepared an Ark in order to save himself and Family: By building of which he condemned the World of their Impenitence, and Incredulity; and he himself became entitled to all that Reward which was due to his right Behaviour, which proceeded from so just a Principle.

8. It was in Virtue of the same Principle, that Abraham being called and ordered by God to go out of his native Country to a Place which

of Things not seen as yet, moved with Fear, prepared an Ark to the saving of his House, by which he condemned the World, and became Heir of the Righteousness which is by Faith.

8. By Faith Abraham, when he was called to go out into a Place

which

NOTES on the EPISTLE to the HEBREWS.

7. By Faith Noah being warned of God of Things not seen as yet, moved with Fear. *Εὐλαβεῖς*. Moved with Reverence, and just Regard to God. So *εὐλάβεια* is used, for *Godly Fear*, chap. xii. 28. *ἄνδρες εὐλαβεῖς*, devout Men, Acts ii. 5. And again, *ἄνδρες εὐλαβεῖς*, devout Men, Men that revered God carried Stephen, and made great Lamentation over him, Acts viii. 2. And so when the Captain is said to be afraid, *εὐλαβεῖς*, lest Paul should be pulled in Pieces, Acts xxiii. 10.—This is not to signify Fear, Dread, or Timorousness, but a due Apprehension of Paul's Danger.

By the which he condemned the World. *δι' ἧς κατέκρινε τὸν κόσμον*. By which Ark, or by which Faith, or by which Safety of his House. The Construction will bear any of these Substantives to be joined to the Relative, *Which*. It is good Sense to say, that he condemned the World of Impiety, in not believing that God intended to drown the World, all the while the Ark was building; or, he condemned the World of Impiety and Incredulity by the Care he took to save his own Family; or lastly, which seems the true Meaning, he condemned the World of Incredulity by his Faith which was well grounded, and sufficiently attested. St Peter calls the Persons destined to Destruction, *ἀπιστοῦντες*, incredulous, 1 Pet. iii. 20.

And became Heir of the Righteousness which is by Faith. *καὶ τὰ κατὰ πίσιν δικαιώματα ἐγένετο κληρονομία*. Noah became entitled to those good Things, which are promised to such, whose Faith in God makes them act from a hearty Desire of pleasing him, however imperfect such Acts may be.

8. By Faith Abraham, when he was called to go out. Vid. Gen. xii. 1—3. Abraham was called to go into a Land which God promised to shew him. What Land that was, did not appear till after he had travelled to Canaan: And then God assured him, that That was the Land, which he designed to give him. So that

TEXT.

PARAPHRASE.

which he should after receive for an Inheritance, obeyed, and he went out, not knowing whither he went.

9. By Faith he sojourned in the Land of Promise, as in a strange Country, dwelling in Tabernacles with Isaac and Jacob, the Heirs with him of the same Promise.

10. For he looked for a City which hath

which he was to enjoy as his own Property ^{CHAP. XI.} in God's good Time, obeyed; and he went from *Ur*, not knowing whither he went, in full Expectation of a Country wherein God would *bleſs him, and make of him a great Nation*, and that *in him all the Nations of the Earth should be bleſſed*, Gen. xii. 1—3.

9. And he was as a Stranger and Sojourner in the very Land that was promised to him; and he lived in it as if he had no real Concern in it, with his Sons, *Isaac* and *Jacob*, joint Heirs with him of the same Promise; for God made the same Promises to them as he had done to *Abraham*, that *their Children should have the Possession of that Land*, and in *their Seed* should all the Families of the Earth be bleſſed.

10. *Abraham*, I say, sojourned with his Children in the Land of Promise, living in Tents, and wandering about, as Necessity, or Opportunity, required; not settled in any Place, but expecting in proper Time to have a City

NOTES on the EPISTLE to the HEBREWS.

that he went out from his Father's House purely upon the Principle of Faith in God, *not knowing whither he went*.

9. By Faith he sojourned in the Land of Promise, as in a strange Country. Πῶς παρῴκησεν εἰς τὴν γῆν τὴν ἐπαγγελίας ὡς ἀλλοτρίαν. *Abraham* went from *Mesopotamia* at the Command of God; and thence to *Haran* where he dwelt. Thence he removed to the Land of *Canaan*, and travelled to the South-West Parts of it, where he lived in Tents. Παρῴκειν εἰς τὴν γῆν, is not the same as, ἐν τῇ γῇ, but implies his sojourning all along before he got to *Canaan*, even till he came to it, and in it. So that this Expression shews a continued Act of Trust in God, from his first setting out from *Mesopotamia*. to *Haran*, and from thence to *Canaan* the Land of Promise.

As a strange Land. Ὡς ἀλλοτρίαν. As a Land in which he had no Property, or Claim of Right. In it he dwelt many Years with *Isaac*, and some with *Jacob*, waiting till God should make good his Promise which was so often repeated to him.

PARAPHRASE.

TEXT.

CHAP.
XI.

a City, a fixed, secure, Place to live in, which God would provide for them, as a Place of established Rest.

Foundations, whose Builder and Maker is God.

11. Nor was it only *Abraham* that acted upon Faith, but *Sarah* herself was governed by the same Principle. For though she seems to have doubted of the Possibility of having a Child at her Time of Life, yet she conceived, as the Angel assured her she should; and she believed him to be able to bring about what he had promised, however unlikely it may seem that she should have such a Blessing.

11. Through Faith also Sarah herself received Strength to conceive Seed, and was delivered of a Child when she was past Age, because she judged him faithful who had promised.

12. It

NOTES on the EPISTLE to the HEBREWS.

10. For he looked for a City which hath Foundations, whose Builder and Maker is God. He expected not to live in Tents for ever, rambling about, and shifting his Habitation, but to be fixed in some settled Place which he might call his own. As in him all the Families of the Earth were to be blessed, he expected some City, or Place that was not to be moved up and down as Tents are, which are mere present Conveniences, pitched and taken down, as Occasion requires; but a fixed City, a certain determined Place, the Builder and Maker of which is God. What was the particular Expectation of *Abraham*, we perhaps know not; nor can we tell how he imagined that God would make good what he looked for. But as he had a firm Faith in God, he believed that it would unquestionably be made good: And most probably he thought it would be done by giving him a City in *Canaan*, that would stand firm and unshaken for ever; or perhaps by raising up one of his Seed, that might rule over not only his Posterity, but over all People, and so make all People blessed or happy through him.

11. Because she judged him faithful that had promised. It may seem a Difficulty, that the Apostle should here tell us, that *Sarah* judged him faithful who had promised, whereas in the History she seems not to have credited what was promised. *Sarah* laughed within herself saying, After I am waxed Old shall I have Pleasure, my Lord being Old also. And the Lord said unto *Abraham*, Wherefore did *Sarah* laugh, saying, Shall I of a Surety bear a Child which am Old? Is any Thing too hard for the Lord?—Then *Sarah* denied, saying, I laughed not, for she was afraid. And he said, Nay, but thou didst laugh, Gen. xviii. 12—15. But the Answer is, 1. Supposing that she did not believe the Possibility of her having a Child at that Time of Life, when it ceased to be with her after the Manner of Women, yet if she afterwards believed, it answers fully the Design of the Apostle. But, 2. to laugh, here signifies

TEXT.

PARAPHRASE.

12. Therefore sprang there even of one, and him as good as dead, so many as the Stars of the Sky in multitude, and as the Sand which is by the Sea Shore innumerable.

13. These all died in Faith, not having received the Promises,

12. It was on Account of this Faith that there was born from this *one Man*, and he as it were dead as to begetting Children, an innumerable Offspring; they are as many as the Stars of Heaven for Number, or as the Sand on the Sea Shore. A strange Encrease! and a full Completion of one Part of the Promise made to our Father *Abraham*.

13. These all, I mean, Abraham, and Isaac, and Jacob, and Sarah, and their Posterity, to Moses's Days, died under full Persuasion, that what God had promised he would perform.

CHAP.
XI.

NOTES on the EPISTLE to the HEBREWS.

signifies not to treat a Matter with *Scoff*, but to be *highly pleased*. When *Abraham* was promised a Child by *Sarah*, and she was promised to become Nations—*Abraham fell upon his Face and laughed*, Gen. xvii. 16. Not that he disbelieved the Promise, but was *highly pleased* that a Child was to be born unto him, that was an *Hundred Years old*—and *shall Sarah that is Ninety Years old bear*, ver. 17. *Abraham's laughing* was no Objection to his Faith—Why then should it be made any to *Sarah's*? The Truth is, *Sarah* was highly pleased; so pleased, that she broke out into *open Laughter*, as the Word *πρω*, *Shabbak*, signifies. When the Angel taxed her with her *Laughter*, she denied it, because she was *afraid*; not that she was not much pleased with the Promise, or that she did not believe what was said unto her.

12. *Therefore sprang there, even of one*—So many as the Stars of the Sky. On Account of the Faith of *Abraham*, God so blessed him, that from one, and him dead as to begetting Children, there sprung up an innumerable Multitude. All that were born and died in *Egypt*, and all that came out from thence, Deut. i. 10.

13. *These all died in Faith, not having received the Promises*. Κατὰ πίσιν ἀπέθανον ἔτι πάντες, μὴ λαβόντες τὰς ἐπαγγελίας. These all died in Faith, i. e. as Persons acting upon that Principle; *expecting*, and at the same Time submitting with Patience; hoping one Day to enjoy the Promises, though when it should please God to fulfil them, they could not say. The Children of Israel, when in the Wilderness, are expressly said to be, at that Day as the Stars of Heaven for Multitude, Deut. i. 10. and again, Deut. x. 22. If therefore it be asked, *Who* are intended by the Words—*All these who died in Faith*? The Answer is, I think, Not only *Abraham and Isaac and Jacob*, but likewise all the Descendants of them to *Moses's Days* in the Wilderness. The Promises were made first to *Abraham*, that God would make him a great Nation, and would bless him, and make his Name great, and in

PARAPHRASE.

TEXT.

CHAP.
XI.

perform. They saw that the Promises made were not fulfilled in their own Times, nor could be; but they saw them as at a Distance; and being fully assured of them, and as it were saluting them just as you do a Person that you see, who is at some Distance, and acknowledging that they were Strangers and Pilgrims upon the Land, What is the Consequence?

14. Why, They who act thus, and make such Confessions, say plainly enough, that they seek some settled, fixt, Abode, which they might properly call *their own*.

but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were Strangers and Pilgrims on the Earth.

14. For they that say such Things declare plainly that they seek a Country.

15. And

NOTES on the EPISTLE to the HEBREWS.

him should all the Nations of the Earth be blessed: And unto thy Seed will I give this Land, Gen. xii. 3, 4, 7. This was renewed to him, Gen. xiii. 14—17. Lift up now thine Eyes, and look from the Place where thou art, Northward and Southward and Eastward and Westward; for all the Land which thou seest, to thee will I give it, and to thy Seed for ever. And I will make thy Seed as the Dust of the Earth.—Arise, walk through the Land, in the Length of it, and in the Breadth of it, for I will give it unto thee.

But notwithstanding this Promise, made to Abraham, and repeated to Isaac and Jacob, Gen. xv. 7, 18. xvii. 8. None of them received any of that Land, but considered the Promise as respecting Futurity, and were fully persuaded that it would some Time or other be made good. Abraham owned himself to be a Stranger and a Sojourner among the Sons of *Heb*, Gen. xxiii. 4. And that he had not any Property in the Soil of that Land. Jacob calls his whole Life a Pilgrimage upon Earth, as he does the Lives of his Ancestors. The Days of the Years of my Pilgrimage are an Hundred and Thirty Years: Few and evil have the Days of the Years of my Life been, and have not attained to the Days of the Years of the Life of my Fathers in the Days of their Pilgrimage, Gen. xlvii. 9. When he died, he charged them to bury him in the Land of Canaan, Gen. xlix. 30. And when his Son Joseph died, he was so sure that God would visit them, and bring them out of the Land of Egypt unto the Land which he swore to Abraham, to Isaac, and to Jacob, that he took an Oath of the Children of Israel, saying, God will surely visit you, and ye shall carry up my Bones from hence, chap. i. 24, 25. These then all died in Faith; and so did the following Generations; and all that Moses carried into the Wilderness, except Two or Three, not having received the Promises.

14. They that say such Things declare plainly that they seek a Country. Whilst they declare that they seek a Country, it is plain they have not a Country. Abraham was

TEXT.

PARAPHRASE.

15. And truly if they had been mindful of that Country from whence they came out, they might have had Opportunity to have returned.

16. But now they desire a better Country, that is, an heavenly:

15. And truly if they had thought that Country from whence they came out, viz. *Chaldea*, to have been such, they might have had Opportunity enough, during the many Years they lived in *Canaan*, to have returned back to it. But neither that, no nor *Canaan* itself, was deemed sufficient to answer their Expectations, arising from the Promises of God, compared with the Life they led here.

16. But they still expected and desired a better State than what they could have upon Earth. They believed there was a Place, not of Labour and Sorrow, but of Peace and Happiness, that God would reward his Servants with; and this they could not find here, where they lived with so much Uneasiness and Pain and Sorrow. And for this Reason they believed there was a *heavenly* State after this present Life was over. Nor had

CHAP.
XI.

NOTES on the EPISTLE to the HEBREWS.

was in *Canaan*, *Jacob* was in *Egypt*; where they called themselves *Strangers* and *Pilgrims*. If they meant, that they had a *Home*, a Place in which they had a Right to be, they might have gone back either to *Chaldea*, or to *Canaan*. They had Time; and *Both* of them lived long enough to have returned to their own *Homes*, if they had any. But in Truth, they *Both* thought of a full Possession of their *own*, wherein the *Promise* of God was to be made good; and they saw no Footsteps, no Signs of their having Possession of that Land which was engaged to be given to them; or that was sufficient to answer the Words of the Promise made to them.

16. But now they desire a better Country, that is an heavenly. *Νοὺν δὲ κρείττονος ὁρέγονται, τούτων ἐπενεχίας.* This made them carry their Thoughts still farther; and since they did not enjoy *Canaan*, nor see how *Canaan* could answer their Expectations, they desired and expected a better Country, that is an Heavenly. They had Opportunity enough of returning to their own Countries, had they thought that the Promises made to them were to be fulfilled in those Countries. But since they were persuaded of the Truth of what was promised, and did so sincerely embrace it, and yet declared themselves *Strangers* and *Sojourners* here, they must expect a better Country, that is an heavenly, in which they might receive their Reward.

B b 2

They

P A R A P H R A S E.

T E X T.

CHAP. XI. had they any Reason to be ashamed, or to be sorry for, this Expectation from, or Trust in, God, when he was called *their God*, or *their exceeding rich Reward*, though they underwent much Sorrow here; for in fact he hath prepared a City for them, though they had not a Place here fixt and settled.

Wherefore God is not ashamed to be called their God: For he hath prepared them a City.

17. It

NOTES on the EPISTLE to the HEBREWS.

They knew that God cannot lye or deceive; they knew that God is a Rewarder of them that seek him: And yet *Abraham* and *Isaac* and *Jacob*, notwithstanding the particular Promises made to them, received nothing here that could be called a *Reward*. They had not any Possession in *Canaan*, no *not a Place to set a Foot on*, that they could call their *own*, Acts vii. 5. Could any Thing then be more natural, than to turn their Thoughts upon some Place very different from the Place they lived in; a *better* Place of Abode, wherein they might be made happy? None of them met with any such Place here: And therefore they expected and desired a *Heavenly City*, a Place of sure *Reward*. And they had the more Reason to expect this, because God called himself *their God*.

Wherefore God is not ashamed to be called their God. Διὸ οὐκ ἐπαίσχυνται αὐτοὺς ὁ Θεός, Θεὸς ἐπικαλεῖσθαι αὐτῶν. Wherefore God does not make them ashamed, in being called their God. Had they had absolutely no *Reward*, it would have been Matter of *Shame*, and Folly in them, to have called God *their God*. For why should he have been called *their God*, more than any one's else, if no Distinction was made betwixt them and others; or no Good was done to them more than to any one else? It may be said, that their *Reward*, or the good Things promised them, were all Things of *this World*: A numerous Progeny; the Possession of *Canaan*; and one to be born of his Seed, in whom all the Earth was to be blessed. *I will bless them that bless thee; and curse them that curse thee, and in thee shall all the Families of the Earth be blessed*, Gen. xii. 3. But to be called any one's God, or *exceeding rich Reward*, must imply some Advantages or Privileges which others had not in common with him. Now others had numerous *Progenies* derived from them: They had much *greater Countries* than *Canaan* peopled by their respective Offsprings: And if their Neighbours were vexatious or troublesome to them, they were enabled, and they did in Fact, compel them to be quiet: And thus far God was *their God*, as well as *Abraham's God*, and he *blessed* or *curst*, as he in his good Providence thought fit. There was therefore something more than this promised by God to *Abraham*, when he was pleased to call himself *the God of Abraham*.

For he hath prepared them a City. Neither *Abraham*, nor *Isaac*, nor *Jacob*, had any Place in *Canaan* which they could claim as their *own*, except a *Burying Place*, bought

TEXT.

PARAPHRASE.

17. By Faith Abraham when he was tried, offered up Isaac; and

17. It was through a Conviction of Mind of Things not seen, that Abraham when he was tempted was ready and willing to offer up his Son upon an Altar to God. And he that

CHAP.
XI.

NOTES on the EPISTLE to the HEBREWS.

bought with their Money. And if their Posterity, Four Hundred Years afterwards, had Possession of *Canaan*, yet the *Patriarchs* themselves were no more than *Travellers*, and lived in *Tents*, wandering about to pick up Provision for their Cattle, and for their Families. To be therefore *their God*, or their *exceeding great Reward*, Gen. xv. 1. must imply something that did not happen to *them* upon Earth: Therefore it was something in a *Future State* which they expected and really *believed* that they should have. *Abraham* reasoned right, that God would certainly reward *him* for his Obedience; and if this *Reward* was not given him *here*, it must be in a *future State*, since God had promised to be *his Reward*. He must not be supposed to desire a *better Country*, that is an *Heavenly one*, in order to obtain the Completion of what the *Promise* made to him contains; nor does the Apostle impute such a Notion to him. But *Abraham* believed a *Future State*, and he hoped to enjoy it: He thought the present World a Place of *Pilgrimage*, and therefore to be used as such. He declared therefore his Desire to be in a *better Place*, not in *Chaldea*, not in *Canaan* itself, in which he found nothing that gave him any solid Comfort. He meant therefore a much more excellent Place, which he *believed* that God would give him; and he was the more confident of having, because God had revealed himself to him, as *his God*.

17. By Faith Abraham when he was tried, offered up Isaac. For the History, see Gen. xxii. It is certain that *Abraham* had received the Promises of a large Progeny, as numerous as the Stars, or the Sand of the Sea; and this had been expressly confined to *Isaac*, Gen. xvii. 21. before *Isaac* was born: and not long after *Isaac's* Birth, when *Ishmael* was, with his Mother *Hagar*, dismissed from *Abraham's* House, it was said, *In Isaac shall thy Seed be called*, Gen. xxi. 12. It was a great Trial of *Abraham* no doubt, and what must have been unconceivable by him, to promise a numerous Offspring from *Isaac*, and yet to command him to be offered for a *Burnt Offering*, in which his Body was to be entirely consumed by Fire. The Ways of God are inscrutable by such weak and narrow Capacities as ours are. But if he declares what he designs, we may be sure that he will bring about what he says, however to us it may appear impossible. The several Characters of the *Messiah*, as they lie in the Prophets, are seemingly so inconsistent, that any one may justly wonder (before the Completion of them) how it was possible for them all to center in one Person. And yet by the Providence of God, Things were so ordered, that now we see plainly how they all agree in our Saviour. Nay they are so disposed, that we can see that they never did, nor can agree, to any other Person but to *Jesus of Nazareth*. The Faith of *Abraham*, that God would make good his Promises in *Isaac*,

PARAPHRASE.

TEXT.

CHAP. that had the Promise of a numerous Posterity,
 {^{XI.} actually shewed himself ready to offer his only
 Son, whose Life if then taken away must put
 an End to all Hopes of Descendants or Suc-
 cessors.

he that had received the
 Promises offered up his
 only begotten Son,

18. For it was said, that in *Isaac* shall thy
 Seed be called, and *Isaac* had at that Time no
 Children.

18. Of whom it was
 said, That in *Isaac*
 shall thy Seed be called.

19. *Abraham* therefore must reason within
 himself that God was able to raise him from
 the Dead, in order to make good his Pro-
 mise; for he could not have Children after
 he was slain: And possibly he was led to
 some such Reasoning, by comparing the Cir-
 cumstances of his Birth; for *Sarah* was, as to
 her having Children, comparatively speaking,
 dead, before *Isaac* was conceived. If God
 therefore gave him at first in an extraordinary
 Manner, he might, in order to make good
 his Word, restore him in some extraordinary
 Manner.

19. Accounting that
 God was able to raise
 him up from the dead;
 from whence also he re-
 ceived him in a Figure.

20. It

NOTES on the EPISTLE to the HEBREWS.

Isaac, was no more than the Faith of those who expected the *Messiah*, under all
 those Characters in the Prophets, which seemed impossible to be made consistent in
 one Man; but which we now see at length fulfilled in one, and see how they are in
 Fact reconciled. And where any other Promise is made by God, we have nothing
 to do but to expect it's Completion, being first fully assured that the Promise is
 made. The Manner how this Offspring was to arise from *Isaac* was not the Point:
Isaac himself was born when *Abraham* was, as to begetting Children, dead. God
 might raise him from the Dead: God might restore him entire after he was burnt.
Abraham knew that the Promise was made; and he knew who it was that had made
 it; and therefore he had no doubt but that it would be made good.

19. From whence also he received him in a Figure. "Ὅθεν αὐτὸν καὶ ἐν παρὰβολῇ
 ἔκομισα. *Abraham* reasoned in himself, that God was able to raise him up even
 from the Dead; from whence indeed one might say, comparatively speaking, that
 he had him at first. Παρὰβάλλω is to compare; ἐν παρὰβολῇ therefore is in com-
 parison; comparatively speaking. As *Abraham* and *Sarah* were both so old, as to be
 in

TEXT.

PARAPHRASE.

20. By Faith Isaac blessed Jacob and Esau concerning Things to come.

21. By Faith Jacob when he was a dying blessed both the Sons of Joseph, and worshipped leaning upon the Top of his Staff.

20. It was through a Conviction of Mind, ^{CHAP. XI.} and firm Belief of Things not seen, that *Isaac* blessed both *Jacob* and *Esau*, being in himself persuaded that what he said should receive a full Completion.

21. It was from the same Persuasion of Mind that *Jacob* when he was dying, blessed each of the Sons of *Joseph* in the Manner he did, preferring *Ephraim* to *Manasseh*, and foretelling that *the younger Brother should be the greater, and his Seed should be become a Multitude of Nations*, Gen. xlviii. 19. He Blessed them as if they had been his own Children, and he worshipped God supporting himself upon his Bed, or leaning upon his Staff.

22. *Joseph*

NOTES on the EPISTLE to the HEBREWS.

in all likelihood past having any Children, *Isaac*, comparatively speaking, was had from the dead.

20. By Faith Isaac blessed Jacob concerning Things to come. Πίσει περὶ μελλοντων εὐλόγησεν Ἰσαὰκ τὸν Ἰακώβ καὶ τὸν Ἔσάυ. By Faith concerning Things to come Isaac blessed Jacob and Esau. Being fully persuaded of the Truth of the Promises made by God, and having a Foresight of what should happen to each of his Two Sons, he blessed them, *vid.* Gen. xxvii. 27—29, 39, 40.

21. By Faith Jacob when he was a dying, blessed both the Sons of Joseph, and worshipped, leaning on his Staff. He blessed, ἑκάστων, each of them, particularly: *Moses* tells us, that he strengthened himself and sat upon the Bed, upon that Occasion, Gen. xlvii. 31. xlviii. 2. When Jacob was sick it was told Joseph, and he went to him, and carried his Two Sons with him: And Jacob exerted himself, and sat upon the Bed, and blessed the Children, and made them his own. It was no Doubt in this last Illness, that he laid the Obligation upon his Son Joseph, not to bury him in Egypt, and even made him swear not to do it: And upon this Occasion it is said, that *Israel bowed himself upon his Bed's Head*, chap. xlvii. 31. Supposing him lying along, and his Head on his Pillow, and in this recumbent Posture—When Joseph brought his Children to him, he raised himself up, and laid his Hands upon them. The LXX, and from their Version, the Apostle has interpreted this Passage of *Moses*, as if the Patriarch leaned on his Staff, whilst he was blessing the Sons of Joseph, and giving Thanks to God. It is of no Consequence, nor does any

P A R A P H R A S E.

T E X T.

CHAP.
XI.

22. *Joseph* was so fully persuaded that God would perform his Word, that as he lay a dying, he put his Brethren, and all the Children of *Israel* in mind that there would certainly come a Time of their Departure out of that Land: And he gave them a particular Command to carry his Bones out of *Egypt* with them. A sure Sign of his Belief in the Promises of God!

23. It was owing to the same Principle, viz. a firm Persuasion that God would accomplish what he had said, that when *Moses* was born he was hid by his Parents three Months; because he was very beautiful and fair; and they were not afraid of the King's Command, who had ordered every Male to be cast into the River. This was a manifest Instance of the Faith of *Moses's* Parents.

24. And

22. By Faith *Joseph* when he died made mention of the Departing of the Children of *Israel* and gave commandment concerning his Bones.

23. By Faith *Moses* when he was born was hid three Months of his Parents, because they saw he was a proper Child, and they were not afraid of the King's Commandment.

NOTES on the EPISTLE to the HEBREWS.

any Thing depend upon it, which way soever we understand this Matter: Only it must be observed, that the same *Hebrew* Word, without the Vowels (which are now allowed by all to be a late Invention) signifies a *Bed* and a *Staff*.

22. By Faith *Joseph* when he died. *Τελευτῶν*, was dying, drawing near his End, *Joseph* was convinced, and fully persuaded, that God would visit the Posterity of *Jacob*, and make good his Promises to *Abraham*, to *Isaac*, and to *Jacob*; and would bring them out of *Egypt*, and give them the Land of *Canaan*, Gen. l. 24.

23. By Faith *Moses* when he was born was hid three Months of his Parents, because they saw he was a proper Child, and they were not afraid of the King's Commandment. The Instance of Faith here, is that of *Moses's* Parents. It is not improbable that *Moses's* Father knew what had been promised to *Abraham*, that his Seed was to be a Stranger in a Land that was not theirs; and that they were to serve them, and to be afflicted Four Hundred Years, and in the Fourth Generation they were to come hither again, viz. into *Canaan*, Gen. xv. 13, 16. Reckon now by the Generations, and by the Series of Years passed from the Covenant with *Abraham*, and it is plain that the Time of Servitude was drawing towards its End. *Moses's* Parents then believing the Promises made to *Abraham*, and seeing the Child a comely fine Child, they concealed his Birth, and did not make away with the Child as *Pharaoh*

TEXT.

PARAPHRASE.

24. By Faith Moses when he was come to Years, refused to be called the Son of Pharaoh's Daughter.

25. Chusing rather to suffer Affliction with the People of God, than to enjoy the Pleasures of Sin for a Season.

24. And Moses himself when he was grown ^{CHAP. XI.} up, had that full Dependance upon God, and what he designed to do for his People, that he refused to be called the Son of Pharaoh's Daughter, though she had saved him from the Waters.

25. Chusing rather to suffer common Affliction with the People of God, than to have the Enjoyment of such a State of Life, in which he might have been led into Sin by the Temptations of a Court, which could not be of long Continuance.

26. And

NOTES on the EPISTLE to the HEBREWS.

Pharaoh had ordered all the Israelites to do, *Exod.* i. 22. ii. 2. However the History itself takes no Notice of any other Reason of their preserving the Child, but only his exceeding comeliness, or fairness. *Vid.* *Acts* vii. 20.

24. By Faith Moses when he was come to Years. Μέγας γένόμενος. Being grown up, or big. How old, is no where said. But it may be worth taking Notice, that this Expression was common among the Greeks, to express the Time of Manhood. So Homer,

Νῦν δ' ὅτε δὴ μέγας ἐσὶ, καὶ ἥενος μέτεσσιν ἰκάνεις. *Odyf.* Σ. v. 216.

So too, *Odyf.* B. v. 314.

————— Ἐγὼ δ' ἔτι νήπιος ἦν,
Νῦν δ' ὅτε δὴ μέγας εἰμί.

Refused to be called the Son of Pharaoh's Daughter. It seems probable that Moses continued in Pharaoh's Court; all the while he was educating in all the Wisdom of the Egyptians; and during this, he might easily come to know that he was not of Egyptian Breed, or the real Son of Pharaoh's Daughter, but at most an adopted one. When he was full Forty Years old, it came into his Heart to visit his Brethren the Children of Israel, *Acts* vii. 23. By this Time he came to understand the Promises of God, and considered what had been long before declared: And then he avoided the Temptations of the Court; he slew an Egyptian that oppressed and injured one of his People; and fled to Midian; and from thence he returned to his People grievously afflicted and distressed.

PARAPHRASE.

TEXT.

CHAP.
XI.

26. And surely he made a right Judgment in this Case, having determined within himself, that to be under the *bighest Reproach* and Contempt, such as the *anointed of God* endured, was greater and more valuable Riches than all the *Treasures of Egypt*. For he looked

26. Esteeming the Reproach of Christ greater Riches than the Treasures of Egypt, for

NOTES on the EPISTLE to the HEBREWS.

26. *Esteeming the Reproach of Christ greater Riches than the Treasures of Egypt.* *Μείζονα πλεον ἡγοάμενοι τὴν ἐν Αἰγύπτῳ θησαυρῶν τὴν ἐνεδίωξιν τὴν Χριστοῦ.* The great Difficulty of this Place, arises from the Expression, *The Reproach of Christ*. *Moses* might well think that God would make good his Promise to the Fathers: And he saw that he had made the Seed of *Abraham* very numerous; and he might hope and believe it to be the Time to get Possession of the promised Land. But how could he know any Thing of the *Reproach of Christ*, or that *Christ* would meet with Contempt, when he was not to come, or suffer Reproach, in less than Sixteen Hundred Years after those Days? *Moses* might indeed have a *Faith* in God; and it might be as firmly fixed in his Mind, as if he had then seen him who is invisible; or had beheld the Flaming Bush, and had heard the Voice that spake to him out of it. But how could he know any Thing of the *Reproach of Christ*?

There are certainly several Instances of a like Phraseology in the New Testament. Thus St Paul says, *I bear in my Body the Marks of the Lord Jesus*: *Τὰ σιγματά τὴν Κυρίου Ἰησοῦ*, Gal. vi. 17. But the Meaning of this is—*I bear in my Body the Marks* by which I may be known to be the Servant of *Jesus Christ*: Or, *Marks* for the Sake of *Christ*. So again; *I fill up that which is behind of the Afflictions of Christ*, Col. i. 24. *Τὰ ὑστερήματα τὴν πληρώσων τὴν Χριστοῦ*. i. e. *I am gradually going through, and filling up my Measure of Afflictions, not what I have gone through, but what I am to go through, for Christ*. And so again, *The Sufferings of Christ abound in us*, 2 Cor. i. 5. *περισσεύει τὰ παθήματα τὴν Χριστοῦ εἰς ἡμᾶς*. i. e. *The Sufferings which Christ underwent have abounded, and reached to us*. But none of these will help us to understand how *Moses* could, or did, bear the *Reproach of Christ*, whose *Reproach* or *Contempt* he knew nothing of, though St Paul knew it very well. But let it be observed,

1. That the Word, *Christ*, may not signify the *Messiah* here, but may be put in general for *anointed*, or *inaugurated*, i. e. for any *Prince* raised up by God for some particular Ends. And if this be admitted, then the Sense may be, that *Moses* looked upon the Contempt and Indignity which he underwent from *Pharaoh*, on Account of his professing himself a *Jew*, much preferable to all the Riches and Honours of *Egypt*; and that such Reproach would in the End turn out much more to his Advantage. In Defence of this Interpretation, it may be urged, that the Word *Christ* or *Anointed*, is put for any *King* raised up by God for some particular Purpose.

Thus

TEXT.

PARAPHRASE.

he had respect unto the
Recompence of Re-
ward.

27. By Faith he for-
sook Egypt, not fearing
the Wrath of the King;

looked not at the Things which lay immedi-
ately before him, but at the Recompence
which God would surely give him.

CHAP.
XI.

27. It was in perfect Dependence upon the
Word of God, that he left *Egypt*: Nor was
he frightened by the King's Threats when he
commanded him not to appear in his Pre-
sence any more, upon Pain of Death. So
far

NOTES on the EPISTLE to the HEBREWS.

Thus *Psalms* ii. 2. *The Rulers take Counsel together, against the Lord, and against his Anointed.* Κατὰ τὸ Χριστὸν αὐτοῦ. *Against his Christ.* And if it be said that the Term, *Christ*, or *anointed*, in the *Second Psalms* means *David*, or a King of *Israel*, it may be replied, that the same Word is *elsewhere* applied to a *Heathen Prince*. E. g. *Thus saith the Lord to his Anointed Cyrus.* Τῷ Χριστῷ μὲν, Κύρῳ. To my Anointed *Cyrus*, *Isa.* xlv. 1. A person raised up by God for some particular Ends of his own, as was *Cyrus*, and as was *Pharaoh*, may be called his *Anointed*. And if this be admitted, the whole of what is here said is very natural and easy.

But, 2. If it be thought that the Word *Anointed*, or *Christ*, is only applied in a good Sense, where the Person so called is made use of to good Purposes, not to bad ones, as was *Pharaoh*, then the *Reproach of Christ* may be interpreted, as meaning no more than the *greatest*, or the *grossest* *Reproach*, such as *The Christ* himself underwent. In this Case it will be used *proverbially*, just as when we call any very great laborious Work, *Herculean Labour*, or the Labour of *Hercules*; or great Poverty, the *Poverty of Iru*s. And in this Manner, the Apostle might call the *great* and *eminent* *Reproach* that *Moses* bore, the *Reproach of Christ*, as being most flagrant and notorious in it's Kind: and then the Meaning is, That *Moses* esteemed the *greatest* Indignities he suffered from *Pharaoh*, to be much preferable to all the Riches and Honours of *Egypt*.

Or, 3. Consider *Christ* as standing before *Herod* and *Pontius Pilate*; and there insulted, and mocked and spit upon, and treated with all the *Contempt* of a Mock-King of *Israel*; and this will give us the true Notion of the *Reproach of Christ*. When therefore it is said, that *Moses* esteemed the *utmost* *Contempt* that he met with from the *Egyptians* (even such a one as *Christ* underwent from *Herod* and his People) an *Honour*, and preferred such Usage to all the Treasures of *Egypt*—By any of these Methods, may the Difficulty arising from the Expression be removed.

27. By Faith he forsook Egypt, not fearing the Wrath of the King. Κατέλιπεν. He left it. The Place alluded to, is, *Pharaoh said to him, Get thee from me: Take heed to thy self: See my Face no more; for in that Day thou seest my Face, thou shalt die,* *Exod.* x. 28, 29. *Moses* not afraid of the King's Threats, ἐκάρτερωσε, per-
severed

PARAPHRASE.

TEXT.

CHAP. far was he from being deterred by such
XI. Threats, that he persevered in what he had begun, as having always before his Eyes him who was invincible.

for he endured, as seeing him who is invincible.

28. And to shew you that this was a constant fixt Principle in him, by which he governed all his Actions—When God had declared that he would smite all the first born of *Egypt*, and would pass over the Children of *Israel*, he sacrificed the Lamb commanded, and he sprinkled the Blood on the Posts of the Houses of the *Israelites*, in full Confidence, that he that destroyed the first born of *Egypt*, would not hurt, no nor touch, any of the Children of *Israel*.

28. Through Faith he kept the Passover, and the sprinkling of Blood, lest he that destroyed the first born should touch them.

29. Nor was Faith a peculiar Principle to the Patriarchs, or to *Moses*, but all the Children of *Israel* acted upon it. They ventured to enter into, and to pass through, the *Red Sea*, as if it had been dry Land; which the *Egyptians* attempting to do, were all drowned.

29. By Faith they passed the Red Sea as by dry Land: Which the Egyptians assaying to do were drowned.

30. In

NOTES on the EPISTLE to the HEBREWS.

severed and *strengthened* himself, as if the invincible Being who governs all had been immediately present, even to his Eye-Sight.

29. By Faith they passed the Red Sea, The Children of *Israel* at first wanted Faith, when they saw *Pharaoh* and his Army close behind them, and the Sea before them. We find them crying out against *Moses*—Because there were no Graves in *Egypt* hast thou taken us away to die in the Wilderness. Wherefore hast thou dealt thus with us to carry us forth out of *Egypt*? Is not this the Word that we did tell thee in *Egypt*, saying, Let us alone that we may serve the Egyptians. For it had been better for us to serve the Egyptians, than that we should die in the Wilderness, *Exod. xiv. 11, 12.* Upon this *Moses* said unto the People, Fear ye not, stand still and see the Salvation of the Lord, which he will shew to you this Day. For the Egyptians whom ye have seen to Day, ye shall see them again no more for ever, *ver. 13.* And when he had stretched out his Hand over the Sea, and the Waters were divided, The Children of *Israel* had Faith, and went into the midst of the Sea upon dry Ground, *ver. 22.* And the Egyptians pursuing them were drowned.

TEXT.

PARAPHRASE.

30. By Faith the Walls of Jericho fell down after they were compassed about Seven Days.

31. By Faith the Harlot Rahab perished not with them that believed not, when she had received the Spies with Peace.

32. And what shall I say more? For the

30. In like Manner when the *Israelites* in the Days of *Joshua* besieged the City of *Jericho*, and he had bid them go round the Walls for Seven Days, and on the Seventh Day to go round it Seven Times; and on the Seventh Time to blow their Trumpets and to shout, the Event was what he told them, and what they believed it would be, the Walls fell down as of themselves, and they took the City.

31. It was the same Principle that *Rahab* acted on: She believed that the Lord had given the Land of *Canaan* to the *Jews* from the Miracles she had heard; and she concluded very justly from the *Red Sea's* and the River *Jordan's* being dried up before them, and what had happened in the Wilderness, that the Lord was with them. She therefore received the Spies with Peace, and hid them, and made them swear that she and her Family should be saved from the Destruction of the City; and accordingly she did not perish as all the rest of the People did, who did not believe that God would give them up to Destruction.

32. And what need I add more? For there would be no End scarce, if I were to mention

CHAP.
XI.

NOTES on the EPISTLE to the *HEBREWS*.

30. By Faith the Walls of Jericho fell down. By the Faith of *Joshua*; and of those who obeyed the Orders of God, *Josh. vi. 2, 3, &c.*

31. By Faith the Harlot Rahab perished not with them that believed not. She believed in the God of *Israel*, who had done so great Things for his People: And therefore she entertained the Spies that were sent to search the Land. She had heard how the Lord dried up the Water of the *Red Sea* for them, and what they had done to the Two Kings of the *Amorites*; and she believed that the God of *Israel* was the true God of Heaven. *Josh. ii. 10, 11.*

PARAPHRASE.

TEXT.

CHAP.
XI.

tion all the Instances on Record, who did great Things in Consequence of their Faith in God, such as *Gideon*, and *Barak*, and *Sampson*, and *Jephthah*, and *David*, and *Samuel*, and the Prophets,

33. Who through a firm Persuasion of Things not seen but believed, have subdued Kingdoms, have always done what was right and true, have obtained the Things promised to them, have stopped even the Mouths of Lions,

34. Have obtained of God that the very violentest Fire should not burn them; have escaped the Edge of the Sword, have recovered from great Sickness and Weakness, have been in an extraordinary Manner valiant and powerful in Battle, and turned to flight the Armies of such as were Enemies to God and his People.

Time would fail me to tell of *Gideon*, and of *Barak*, and of *Sampson*, and of *Jephthah*, of *David* also and *Samuel*, and of the Prophets,

33. Who through Faith subdued Kingdoms, wrought Righteousness, obtained Promises, stopped the Mouths of Lions,

34. Quenched the Violence of Fire, escaped the Edge of the Sword, out of Weakness were made strong, waxed valiant in Fight, turned to flight the Armies of Aliens.

35. Women

NOTES on the EPISTLE to the HEBREWS.

33. *Who through Faith subdued Kingdoms.* So did *Moses*, *Joshua*, *David*. *Wrought Righteousness.* i. e. Did that which was right, in exact Conformity to the Will of God. Thus did *Josiah*, 2 Kings xxii. 2. *Hezekiah*, 2 Kings xviii. 3. *Azariah*, 2 Kings xv. 3. *Amaziah*, 2 Kings xiv. 3. *Zachariah* and *Elizabeth*, Luke i. 6.

Obtained Promises. So did *Abraham*, *Isaac*, *Jacob*, *Moses*, *Joshua*, *David*, and many others.

Stopped the Mouth of Lions. Dan. vi. 22, 23.

34. *Quenched the Violence of Fire.* *Shadrach*, *Mesec*, *Abednego*, Dan. iii. 27.

Escaped the Edge of the Sword. The Apostle alludes to those Cities and People who had made Peace with *Israel*. Several Instances of this Sort are to be found, *Judg.* i. 21, 25, 28. Or he may allude to the Case of *Elijah*, who escaped the Threat of *Abab* to put him to Death, 1 Kings xix. 2, 3. Or to *David's* escaping *Saul*.

Out of Weakness were made strong. *Weakness* is a general Word, which implies *Sickness*, and ill *Habit* of Body; or, *Want of Power* and *Strength* to resist a superior Force. If the former of these be intended, *Hezekiah* may be the Person in View.

If

TEXT.

PARAPHRASE.

35. Women received their dead raised to Life again; and others were tortured, not accepting Deliverance, that they might obtain a better Resurrection;

35. Women received their Dead by having them raised to Life again. Others there are upon Record who were cruelly beat with Clubs, who when their Lives and Ease were offered to them upon Condition of their Compliance with what their Persecutors proposed, refused to accept such Terms. This they did in firm Expectation of a better Resurrection than a Deliverance from present Evils could amount to, and in Hopes of obtaining it in due Time;

CHAP.
XI.

36. Others

NOTES on the EPISTLE to the HEBREWS.

If it signifies, as it naturally may, an *Inability* to resist *Enemies* through a Smallness of Power, as when a *Few* have been attacked by much *superior Numbers*, or *small Armies* have engaged, and been enabled to overcome *greater Forces*, you have Instances in *Joshua*, chap. xi. *Gideon's* little Army of 300 Men conquering the *Midianites*, Judg. vii. *Jael* slaying *Sisera* and his Host, Judg. iv.

Waxed valiant in Fight, turned to fight the Armies of Aliens. Παρεμβολὰς ἔκλιναν ἀλλοτρίων. There is no Difficulty in the former of these Assertions: But to turn to *Flight the Encampments of Strangers*, is not a very usual Expression. The Meaning is, They have attacked Armies encamped, and have put them to flight. Probably the Allusion is to *Jonathun's* attacking the *Philistines* Garrison, 1 Sam. xiv. 13—15. And to *Gideon's* attacking the Camp of the *Midianites*, Judg. vii. 19. Ἐκλιναν, is, εἰς φυγὴν ἔτρεψαν. So the Scholiast on *Homer*, Il. B. ver. 35. turned to flight.

35. Women received their Dead raised to Life again. Ἐξ ἀναστάσεως τὰς νεκρὰς αὐτῶν. By a *Resurrection*, By a Restoration to Life.

Others were tortured, not accepting Deliverance. Ἄλλοι δ' ἐτυμπανίσθη· ἢ περσδεζόμενοι ἢ ἀπαλύτρωσιν. What kind of Punishment, or rather cruel Usage, is here alluded to, or whether the Word be used as a general Term for torturing, and putting to extremity of Pain, may be hard to say. But as here are several particular Kinds of Cruelty mentioned, it is certain that this is one of that Sort. They seem to interpret it very naturally, who understand it of *beating with Clubs* till the miserable Man dies. The Word indeed is used in a more extended Sense, for putting to Death in any violent Manner, without taking in the Idea of being beaten to Death with Clubs: But in this Place it seems to be used in it's proper Sense. The History of *Eleazar* is plainly alluded to, who is said to come of his own Accord, ἐπὶ τὸ τύμπανον, which we render, To the Torment, 2 Mac. vi. 19, 28. It is certain that he is said to have been ready to die with Stripes: and that

PARAPHRASE.

TEXT.

CHAP.

XI.

36. Others still underwent Ridicule, and Mockings, and Scourgings; nay more, they were put into Chains, and Prisons,

37. Some were stoned, others were fawn afunder; were burnt, were slain by the Edge of the Sword. They wandered about in a poor Habit, in Sheep Skins, in Goat Skins, in Want of every Thing that was convenient; they were oppressed, suffering every Thing that was evil.

38. Indeed

36. And others had Trial of cruel Mockings and Scourgings; yea moreover of Bonds and Imprisonment.

37. They were stoned, they were fawn afunder, were tempted, were slain with the Sword: They wandered about in Sheep Skins and Goat Skins, being destitute, afflicted, tormented;

NOTES on the EPISTLE to the HEBREWS.

that he endured sore Pains in Body by being beaten. But, by *Stripes*, we are not to imagine him ready to die from the Effects of *Whips* or *Thongs*, or such Sort of small Instruments, but ταῖς πλῆγαις, with *Bruises*, such as arise from being struck with a great Stick or Club, ver. 30. And when it is said, that he came of his own Accord to τύπανον, it means that he came voluntarily to the suffering of this *Beating*. Eleazar says, that whereas I might have been delivered from Death, I endure sore Pains in Body by being beaten, but in Soul am well content to suffer these Things because I fear God, ver. 30. The curious Reader may consult the learned Spanheim's Notes on *Aristophanes*, p. 254. Edit. *Kuster*; where that great Critic shews, that this Word is used to express not only to be beaten or bruised with Clubs, but likewise to be Racked, to be Tortured, to be Tortured to Death, and even to have one's Head chopped off with an Ax.

37. They were stoned; they were fawn afunder; they were tempted, were slain with the Sword. ἑλιθάσθη, ἐπιδόσθη, ἐπειράσθη, ἐν φόβῳ μαχαίρας ἀπέθανον. Every one sees that several Sorts of cruel Deaths are here specified: And it is a natural and obvious Difficulty, How comes the Word, ἐπειράσθη, they were tempted, so very improperly (and especially as our Author had mentioned *Temptation*, or *Trial*, in the preceding Verse—) How come the Words, They were tempted, in this Place, amongst the various Kinds of Death, to which Good Men had been exposed? Some therefore have imagined, that it should be, ἐπυράσθη, which they would have to signify, to be roasted with Fire. But hardly, if ever, is that Word used in that Sense. Dr *Gataker* chuses to read it, ἐπιδόσθη, were burnt alive, Advers. c. 44. Perhaps it might be, ἐπυρίσθη, were delivered to the Fire. And the Story referred to is that of the Seven Brethren, 2 Mac. vii. The First of which was ordered to be brought to the Fire, ver. 5.

In Goat Skins. *Kuster*, in the Preface to his Edition of the New Testament, thinks this to be the Interpretation of the other Term here used, viz. Μηλωδεις, Sheep

TEXT.

PARAPHRASE.

38. Of whom the World was not worthy; they wandered in Deserts, and in Mountains and in Dens and Caves of the Earth.

39. And these all having obtained a good Report through Faith, received not the Promise:

38. Indeed the World was not worthy of such Instances of Men so brave and so undaunted. They resorted to, and wandered in Deserts, and in Mountains wherein they could not be easily come at; they hid themselves in Dens, and in the Holes of the Earth.

39. And these all having obtained a good and great Reputation in all Ages, on Account of their Faith, yet have not received or seen what we have, even the promised *Messiah*, nor the Advantages given by him to us.

40. God

CHAP.
XI.

NOTES on the EPISTLE to the HEBREWS.

Sheep Skins. But as all our Copies read it, it ought not to be rejected, as Words crept in from the Margin. It is twice cited by *Origen* upon *Matthew*, p. 141. and 245. And twice is it cited in his Books against *Celsus*, p. 336, and 343. just as it stands in our present Copies; nor is any Instance of a various Reading produced by *Dr Mill* or *Mr Wetstein*. But what is most remarkable is, it is in *Clemens's* Epistle; a Book that has not gone through the Hands of many Transcribers, and in which the Order of the Words is inverted, ἐν δέρμασιν αἰγείοις, καὶ μηλωταῖς, instead of, ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν. If in the Epistle to the *Hebrews*, the latter Words may be understood as an Interpretation of the former, yet in *Clemens's* Epistle, they cannot have such a Sense put upon them.

Tormented. Κακουχόμενοι. The Apostle has already spoken to the Variety of *Torments* which good Men through Faith had undergone. Here he goes on to speak of other Sorts of Evils which they had endured; and he uses a Word of a larger Signification than what *Torments* implies, viz, that they underwent all Sorts of Evils.

39. And these all having obtained a good Report through Faith. μαρτυρηθέντες διαπίστεως. Having the Testimony of Approbation given to them by Reason of their Faith.

Received not the Promise. Οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν. The Promises made to *Abraham* was not made good in any of the Times that these good People lived in: And therefore they were all Strangers to the full Meaning of them. It is here in the *Alexandrian* Copy, as it should be, ἐπαγγελίας, *Promises*: So the Apostle constantly speaks, when he mentions the Promises made to *Abraham*, *Isaac*, and *Jacob*; always in the Plural Number. All the Persons whom the Apostle had mentioned, lived in Expectation that all that was promised, would in due Time be accomplished: But as the Time was not come (during any of their Days) for God to bring about what had been promised, they did not, they could not, see the Completion of what had been said. What then was the Thing so much expected?

D d

It

PARAPHRASE.

TEXT.

CHAP.

XI.

40. God having foreseen for us something much better than he had for all these, even that

40. God having provided some better

NOTES on the EPISTLE to the HEBREWS.

It was, *That Seed in which all the Earth was to be blessed.* As great a Happiness, and so long promised as that was, and so much to be desired, as was an Union of all Mankind under the Worship of, and Obedience to, the One God and Father of all, yet they that lived before the Times of Christ, could not possibly see a *Foundation* laid, or any possible Step taken, to bring about such a Scheme. Nor indeed could any one enter into *this Mystery, which was hid from Ages and Generations, but was now made manifest by Jesus Christ.*

It is usually supposed, that the *Promise* here mentioned, is the Promise of a *Resurrection* to eternal Life. But this is quite foreign to the Apostle's Argument; and in Course cannot be the Thing intended. Those good Men of old all believed in God; and they all believed that he would be as good as his Word: But if his Word or Promise, was not that they should *rise again*; or be *restored to Life* after Death, then they could not have *Faith* in such *Promise*. It is plain, that *through Faith*, those Men of old *subdued Kingdoms; wrought Righteousness; waxed valiant in Fight; received their Dead to a present Life.* All these Instances related to an immediate Dependence upon God, with a View to present temporal Concerns, or what was to pass here at present. Now if a *Resurrection* to eternal Life were the Thing *promised*, the plain Question is—Where is the *Promise* of a *Resurrection* to Life after Death made in the whole Old Testament?

It is true, that a *Better Resurrection* is mentioned, *ver. 35.* of this Chapter: And it is said, that some *were tortured, not accepting Deliverance*, from this Principle, *that they might obtain a better Resurrection.* But this no where appears to have been the Subject of a *Promise* made to those of old: Nor is it said, that any one of those who acted upon the Principle of *Faith*, did it from their Belief of a *Resurrection of the Dead*, till the Times of the very latest Prophets. That there was a *Notion* of a *Future State* all along in Mens Minds is true; and there are undoubted Evidences of it in the Law of *Moses*: But then this no where appears to have risen from any *Promise* made to any by God, but either from an original *Tradition* from our First Parents, as some have fancied, (for no mention is made of such *Tradition*) or else it arose by *reasoning* from the *Nature* and *Attributes* of God; or most likely from the *Nature* and *Attributes* of God compared with the unequal Dispensation of Things, to such as were good and virtuous, and who sacrificed every Thing in this World to manifest their Duty and Love of him above all Things.

But be this as it will; The *Promise* or *Promises* here spoken of, is the same as throughout this Epistle is intended by that Term. It was the Promise made to *Abraham*, to *Isaac*, and to *Jacob*; which, as it consisted of several distinct Parts, it may either be called in general, *The Promise*, or *Promises*, as the Particulars are considered. The Promise was, 1. To make the Seed of *Abraham* very numerous; 2. To give that Seed the Land of *Canaan*; and, 3. That *all the Earth should be blessed*

TEXT.

PARAPHRASE.

Thing for us, that they without us should not be made perfect.

that we should see him that was the Author and Finisher of Faith, and how he blessed the whole World. So that howmuch soever they may be valued and esteemed, on Account of their Faith, yet they without us were not perfect in the Knowledge of the Promises; and in Consequence, we that believe in Christ understand them best, and you therefore ought not to forsake us.

CHAP.
XI.

NOTES on the EPISTLE to the HEBREWS.

blessed in his Seed. Now every one could see the Two first Parts of this Promise made good; and thus they all *received the Promise*: But as to the other Part, which related to the *Blessing* to be conveyed to *all the Earth*—They did not, nor could they *receive* that, till the promised *Seed* should arise, and which in the *Fulness of Times* did come. They expected and believed that God would some Time of other make good his Word; but *when*, or *how*, the best and ablest of old did not know, nor could they have the Happiness of seeing: But this was reserved for us who have seen the *Messiah*. God in his Providence ordered it, that we might *see our Salvation*, a Light to *lighten the Gentiles*, and the *Glory of the People of Israel*. And by this we see a firm Foundation laid for the making good the whole of the Promise made to *Abraham*.

40. *God having provided some better Thing for us.* τὸ θεὸς περὶ ἡμῶν κρεῖττον τι προέβλεψαμένον. *God having provided, or foreseen, some better Thing concerning us.* None of the People of old *received*, or could possibly know, *how* the Promise was to be made good. All they could do was to *expect* and *believe* that it would be performed. But God *fore-saw*, and ordered Matters so, that we should see the whole fulfilled.

That They without Us should not be made perfect. ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσι. The Men of old, had a very imperfect Notion of the Promise made to *Abraham*: They saw a Part of it made good; but how the remaining Part of it would be brought to pass, they could neither find out nor understand. The Mystery lay in this, the *Hidden Mystery which God ordained before the World to OUR GLORY*, 1 Cor. ii. 7. To understand this, let it be observed, that the Promise made to *Abraham*, *Isaac*, and *Jacob*, concerned Things entirely relative to what was to be done in the present World—A numerous Progeny—The Enjoyment, of *Canaan*—And the deriving a Blessing on all the Earth. The *receiving* this Promise, is to have it and enjoy it in all it's Parts: Those before the Appearance of Christ, saw, and knew the Completion of, only *Two* Parts of the *Three* which were promised. The *Third* Part was seen and known *when Christ came*; and then only we could have a perfect Knowledge of the whole Scheme of God, and see how he *blessed the whole Earth*, *Gentiles as well as Jews*, by the Seed of *Abraham*. And thus it is, that we

NOTES on the EPISTLE to the HEBREWS.

CHAP. are made perfect, or are let into the full Secret of what others before us could never
 XI. understand. And thus it was that God in his providential Disposition of *Ages*,
 foreſaw, *κρείττον τι*, Something more excellent for us, than he did for any or all
 that went before us, viz. That the *Messiah* should come in our Times, and open to
 us the great Scene of Things more clearly, and lay before us the Designs of God,
 which had been concealed from all, and in all Ages, That in the Dispensation
 of the Fulness of Times he might gather together in One all Things in Christ, both which
 are in Heaven, and in Earth, even in him, Eph. i. 9, 10.

Those good and faithful Men then were not perfect, or had not a complete Notion
 of God's Purpose; nor could they arrive at any tolerable Degree of understanding of
 this Mystery: It was reserved for our Times; and therefore the Knowledge of it
 is to be derived from us; they, without us, not being Masters of this Secret of
 Providence. Many Prophets and Righteous Men, says our Saviour, have desired
 to see those Things which ye see, and have not seen them; and to hear those Things
 which ye hear, and have not heard them. But blessed are your Eyes for they see,
 and your Ears for they hear, Matt. xiii. 16, 17. Or as it is in St Luke's Gospel,
 Blessed are the Eyes which see the Things which ye see; For I tell you, that many Pro-
 phets and Kings have desired to see those Things which ye see and have not seen them, and
 to hear those Things which ye hear and have not heard them, Luke x. 23, 24. And
 just before, at ver. 21. Jesus rejoiced in Spirit, and said, I thank thee, O Father, Lord
 of Heaven and Earth, that thou hast hid these Things from the wise and prudent, and
 hast revealed them unto Babes. Even so, Father, for so it seemed good in thy Sight.
 When St Paul was pleading for himself before Agrippa, he urged—I stand and am judged
 for the Hope of the Promise made of God to our Fathers, unto which Promise our
 Twelve Tribes, i. e. all the Jews, instantly serving God Day and Night, hope to
 come: For which Hope's Sake, King Agrippa, I am accused of the Jews, Acts xxvi.
 6, 7. See Acts xiii. 32, 33. Thus too St Peter, Of which Salvation the Pro-
 phets have enquired, and searched diligently, who prophesied of the Grace that should
 come to you, searching what, or what Manner of Time, the Spirit of Christ which
 was in them did signify, when it testified beforehand the Sufferings of Christ, and the
 Glory that should follow. Unto whom it was revealed, that not unto themselves,
 but unto us, they did minister the Things which are now reported to you by them that
 have preached the Gospel to you, 1 Pet. i. 10, 11, 12. See also how St Paul speaks
 of this Matter—We speak the Wisdom of God in a Mystery, the hidden Wisdom
 which God ordained before the World, UNTO OUR GLORY. Which none of the Prin-
 ces of this World knew—But God hath revealed them unto us by his Spirit, 1 Cor. ii.
 7—10. And this is the true Meaning of our Author, when he calls such as were
 fully instructed in the Gospel, τέλειοι, perfect. We render it, of full Age, Heb.
 v. 14. And St Paul has used the same Word under the same Image, We speak
 Wisdom among them that are τέλειοι, perfect, 1 Cor. ii. 6.

As to what is usually said here about the Promise of a Resurrection made to us,
 and our being made perfect in a future State—Whatever may be urged for this
 great Truth from other Places, yet the Promise, or the Promises, throughout this
 Epistle, never relate to any other Promise, than that made to the Patriarchs,
 except it be expressly declared to relate to something else. Nor is the Resurrec-
 tion, how true soever, any where called in the New Testament by the general
 Word, The Promise, but eternal Life.

S E C T.

S E C T. XVI.

C H A P. XII. 1, — 29.

C O N T E N T S.

THIS Section contains a general Exhortation to Patience under Sufferings, taken from the Consideration of the Sufferings of Christ himself. Then the Apostle proceeds to shew the great Encouragement given to Christians to act uprightly and steadily in their Duties, as they are called to a more excellent State than what the *Jews* of old were. He constantly keeps in View the great Advantage of those who were called into the Gospel, over what they could pretend to under the Law of *Moses*; and in Consequence of that, the Obligation they were under, not to depart from the Gospel, by adhering to the Law of *Moses* alone.

T E X T.

P A R A P H R A S E.

1. **W**HEREFORE seeing we also are compassed about with so great a Cloud of Witnesses, let us lay

1. **T**HEREFORE seeing that we have so very many Instances of Men as it were around us, who have acted with so much Courage, and who have been blessed in so extraordinary a Manner as a Reward of their Faith and Trust in God, let us

CHAP.
XII.

N O T E S on the EPISTLE to the HEBREWS.

CHAP. xii. 1. *Wherefore seeing we also.* Τοιγαρὺν καὶ ἡμεῖς. *Therefore also we.* *We*, for whom God had foreseen that Privilege or Advantage which those who lived before us had not. If they could go through a State of Difficulties and Distresses with Patience, *we* surely ought to do it with much more Bravery and Resolution.

Are compassed about with so great a Cloud of Witnesses. Τοσούτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων. *Having so great a Cloud of Witnesses set around us.* So many Instances of Witnesses, so thick a Company of Men, who acted by the Principle of Faith, and endured so many Afflictions.

PARAPHRASE,

TEXT.

CHAP. us go on and act as they did: Let us lay
 XII. aside every Weight that may load us, or any
 Way hinder us in running our Course; and
 particularly let us lay aside all Sin which so
 easily besets us: Let us, I say, run with Pa-
 tience and Perseverance the Course we are
 called to, and which we have engaged our
 selves to run,

2. Looking unto Jesus, and always keep-
 ing in View him, who has done his Part as
 the Leader on, and the complete Finisher of
 all that can be done by *Faith*. No one has
 ever left so perfect an Example of all that can
 be done by *Faith*, as he, who for or with a
 View to the Joy that was set before him, un-
 derwent the Pain and Torture of Crucifixion,
 and endured all the Revilings of malignant
 Tongues, despising the Shame: And remem-
 ber that as he is sat down at the Right Hand
 of the Throne of God, so shall we, if we
 follow

aside every Weight,
 and the Sin which doth
 so easily beset us; and
 let us run with Patience
 the Race that is set be-
 fore us.

2. Looking unto Je-
 sus the Author and Fi-
 nisher of our Faith,
 who for the Joy that
 was set before him, en-
 dured the Cross, de-
 spising the Shame, and
 is set down at the Right

NOTES on the EPISTLE to the HEBREWS.

Let us lay aside every Weight, and the Sin which doth so easily beset us. ὄγκον ἀποθέμενοι πάντα, καὶ τὴν ἐν περιέσσειν ἁμαρτίαν. Laying aside every Weight, and Sin which easily surrounds us. The Course of Christians in this World is very justly compared to a Race; and whatsoever is so about us as to entangle us, or that may load us, is a real Obstruction to us. We must not understand by the Word ὄγκος, any particular Vice, such as *Pride, Vanity, Ambition*, or whatever may elate us, (which this Term sometimes signifies) but any Thing, and every Thing, which is burdensome to a Christian in acting steadily and uniformly according to the Will of our Lord, *vid. Gataker's Adversaria*, c. 3. And consequently the Word *Sin* is to be understood, not as spoken of any one Sin, but as of every Sin, which is apt to get round us, and entangle us, and thus to hinder us in our Course. St Paul has justly compared our Christian Course to a Race, 1 Cor. ix. 24, 26. just as the Author of this Epistle has here done.

2. Looking unto Jesus the Author and Finisher of our Faith. Ἀφορῶντες εἰς καὶ τελειῶντες ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν. Looking unto Jesus the Leader on, and Finisher, of Faith. Christ was not the Author of Faith, but the Leader on to it; he
 was

TEXT.

PARAPHRASE.

Hand of the Throne of God.

3. For consider him that endured such Contradiction of Sinners against himself, lest ye be weary and faint in your Minds.

4. Ye have not yet resisted unto Blood,

follow uniformly that same Principle that he ^{CHAP. XII.} did.

3. For consider and compare your Case with his, who has undergone such Opposition and Contradiction from Sinners against himself, and this will be such an Encouragement to Perseverance, that ye can never be weary or faint and languid in your Minds, or give over what you have entered yourselves into.

4. Your Case, bad as it may seem to you, does not come up to that of our Saviour; you have not yet resisted in the Contest for Christ's Religion, so far as to lose your Lives. Though wicked Men have troubled you, and you.

NOTES on the EPISTLE to the HEBREWS.

was the Person that goes before, and leads us on, as a *Captain*. And thus is this Word used, as often as it is applied to our Saviour. Thus, *Mt* iii. 25. *And killed, ἀρχηγόν, the Prince of Life, it is, The Leader on to Life.* So, *Him hath God exalted with his Right Hand to be, ἀρχηγόν, a Prince, a Leader to Life, and a Saviour for to give Repentance unto Israel, and forgiveness of Sins, Acts v. 31.* The Apostle in this Epistle calls our Saviour, ἀρχηγόν τῆ σωτηρίας, *the Captain of Salvation; one that leads Men on to Salvation, chap. ii. 10.* which he well explains in the immediate preceding Words, ἀγαγόντα εἰς δόξαν, *leading to Glory.* It is not said, ὅτι τῆ πίστεως ἡμῶν, *of our Faith, but only, of Faith.* So that ἀρχηγός τῆ πίστεως, *the Leader of Faith, is, One that leads the Way in Faith; encouraging others to follow in that Principle: And then τελειωτής, the Finisher, must be one that has gone through, and brought to Perfection, Faith: One, who by shewing what may be accomplished, or done, by the Practice of Faith, has done and borne all that can be done, in Consequence of that Principle.*

Who for the Joy that was set before him. Ἀντὶ μετ' ἐκέρμενος αὐτῷ χαρᾶς. *With a View to the Joy, or Reward, set before him.* So the Preposition, ἀντὶ, very frequently signifies.

3. *For consider him that endured such Contradiction of Sinners.* Ἀναλογισάμενος γὰρ. The Word in the Original implies something more than, *consider.* It is to *reason, or argue from, or compare Cases.* If Christ bore with Patience such Contradiction of Sinners against himself, and still went on with Resolution, think with yourselves how far *You* ought to bear Distress, and faint not more than he did.

P A R A P H R A S E.

T E X T.

CHAP. XII. you have endured much Struggling in opposing their Wickedness, yet hitherto your Lives are safe.

striving against Sin.

5. And ye have forgotten the comfortable Advice given to you in the Scriptures, under the Character of *Sons*, wherein it is said, *My Son, despise not thou the chastening of the Lord, nor faint, i. e. do not give over your Duty, when thou art rebuked of him.*

5. And ye have forgotten the Exhortation which speaketh unto you as unto Children, *My Son, despise not thou the Chastening of the Lord, nor faint when thou art rebuked of him.*

6. For whom the Lord loveth, he chastises, and even uses Severity to every Son whom he receives into high Favour.

6. For whom the Lord loveth he chasteneth, and scourgeth every Son whom he receiveth.

7. If

NOTES on the EPISTLE to the HEBREWS.

4. *Ye have not resisted unto Blood, striving against Sin.* πρὸς τὴν ἁμαρτίαν ἀνταγωνίζομενοι. The Word, ἁμαρτία, *Sin*, does not in this Place signify, the Commission of Sin by *our own* act, but what *others* wickedly did to us. The Apostle had before observed, that the *Hebrews* had undergone Persecutions, and had suffered grievously by being made a *Gazing Stock*; by enduring *Reproaches*, and even the *Loss of their Goods*, chap. x. 32, 33. but still their *Lives* were safe. They are therefore here exhorted to go on in bearing up against the *Sins of others*, even of their Persecutors. “You see that *Jesus* through Faith persevered in doing the Will of his Father, even to the Loss of Life: This has not yet been your Case. The Jews with wicked Hands took *Jesus* and killed him: *Acts* ii. 33. The *Sin* of them was resisted, or contended against, by a steady Perseverance in doing what was right, even to the Loss of his Life. Do ye in like Manner continue in your Duties, steadfast, unmovable, resisting the *Wickedness* of your Persecutors, even unto the Loss of your Lives, if Occasion calls you to that sad Necessity, though hitherto the Times have not been so very bad.”

5. *And ye have forgotten the Exhortation.* Καὶ ἐκλήθητε τὴν παρακλήσεως. Ye have forgotten that comfortable Advice, or Encouragement, which is applicable to all of us considered as the Children of God. Παράκλησις, signifies, *Comfort*, or *Consolation*, 2 *Thess.* ii. 16. *Philem.* 7. *Heb.* vi. 18.

6. *For whom the Lord loveth he chasteneth, and scourgeth every Son whom he receiveth.* Ὅν γὰρ ἀγαπᾷ Κύριος παιδεύει· μαστιγῶν δὲ πάντα υἱὸν ὃν παραισέχειται. There is a considerable Difference in this Citation, from the present Copies of the LXX. For instead of παιδεύει, they read, ἐλέγχει. But that does not much alter the

TEXT.

PARAPHRASE.

7. If ye endure chastning God dealeth with you as with Sons. For what Son is he whom the Father chastneth not.

8. But if ye be without Chastisement, whereof all are Partakers, then are ye Bastards and not Sons.

9. Furthermore, we have had Fathers of our flesh, which corrected us, and we gave them

7. If ye undergo Chastning, and bear it as ye ought, consider that God acts with you as a tender Parent does with his Children, correcting them for their Good. For what Son is there, whom his Father hath not at one Time or other corrected. CHAP. XII.

8. But if ye are permitted to go on according to your own Humours, free from all Correction, which all partake of some time or other, ye are certainly not *Sons*, but a spurious Breed, for which no Care, or Concern, is shewn.

9. But further; we have had Fathers of our Flesh, Fathers who brought our mortal Bodies into Being; and they corrected us, with a View of making us behave as we ought; and notwithstanding such Severity, we treat them with Affection and Reverence: Shall

NOTES on the EPISTLE to the HEBREWS.

the Sense for whether it be, he *chastneth*, or he *reproveth*, whom he loveth, is not very material. But both the LXX, and the Apostle too, recede from the *Original*, or at least read the *Original* in a different manner from *Jerom*, and the *Vulgate*. The *Original* is—*For whomsoever he loveth, the Lord will reprove*, וכיאה *Oucaab* and maketh sorry the Son in whom he will delight, or in whom he hath Pleasure. We render it, *For whom the Lord loveth he correcteth, even as a Father the Son in whom he delighteth*. It is certain, that the *Hebrew* Letters may signify either, *As a Father*, or, and maketh sorry, or, grieveth. The LXX and the Apostle have interpreted that word in the last sense, *μαστιγοῖ*, *scourgeth*, puts to pain: And the *Arabic* Version agrees to them. The *Targum*, and the *Syriac*, and the *Vulgate*, render it, *As a Father*. God gently correcteth, and disciplines whom he loves; and he deals with more or less Severity towards every Son, whom he accepts, or, is well pleased with, or whom he intends to make perfect. For so the *Hebrew* Word רצף *ratfa*, sometimes signifies.

7. God dealeth with you, as with Sons. Ὡς ὑοῖς ὑμῶν παροφειλάει ὁ Θεός. *God is offered, or offers himself to you, as to Sons.*

8. Then are ye Bastards and not Sons. The meaning is, No due Care is taken of you; no Concern is shewn about your Welfare.

P A R A P H R A S E.

T E X T.

CHAP. Shall we not much more submit to the Fa-
 XII. ther of our Souls, and live for ever?

Reverence: shall we not much rather be in Subjection to the Father of Spirits and live?

10. For our Parents according to the Flesh corrected us, as they thought most proper, and this to make us live as we ought, though it be only for a short Time; but the Father of our Souls corrects us for our eternal Good, that we by Improvement in Virtue, and Rectitude of Action, might participate of his Nature, and become holy as he is holy.

10. For they verily for a few Days chastened us after their own Pleasure, but he for our Profit that we might be Partakers of his Holiness.

11. Now no Sort of chastning is for the present any Matter of Joy, but on the contrary it is Matter of Grief: But then afterwards it yields such Peace and Comfort of Mind, as Righteousness and Innocency do to all those who are exercised thereby. It is in Reality a Matter of great Joy and Comfort when the Trouble is over.

11. Now no chastning for the present seemeth to be joyous but grievous: Nevertheless, afterward it yieldeth the peaceable Fruit of Righteousness unto them which are exercised thereby.

12. Take

N O T E S on the EPISTLE to the H E B R E W S.

9. *Shall we not rather be in subjection to the Father of Spirits, and live.* Καὶ ζήσομεν. The Allusion seems to be to the Custom of exposing children to Death, that they might not have the Trouble of their Education.

10. *For they verily for a few days chastened us.* Οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας κατὰ τὸ δοκῶν αὐτοῖς ἐπαίδευσεν. *For They for a short time; during our Childhood: or till we were able to govern ourselves, kept us under Discipline, as they thought most proper, or expedient.*

That we might be partakers of his Holiness. So too St John: *We know that when he shall appear, we shall be like him, for we shall see him as he is.* 1 John iii. 2. And St Peter; *As he which hath called you, is Holy, so be ye Holy in all manner of Conversation; because it is written, Be ye Holy for I am Holy.* 1 Pet. i. 15, 16. *To partake therefore of God's Holiness, we must so live, as Persons separating ourselves from the Follies and Vices of the World, and thus qualify ourselves to see Him as He is.*

11. *Afterward it yieldeth the peaceable fruit of Righteousness.* Ὅτε οὖν ἡ καρπὸν εἰρηνικὸν ἀποδίδωσι δικαιοσύνης. Tho' at first all chastning is matter of Sorrow, and not of Joy, yet afterwards it produces Quiet of Mind, and such inward Peace in

TEXT.

PARAPHRASE.

12. Wherefore lift up the Hands which hang down, and the feeble Knees,

13. And make strait Paths for your Feet, lest that which is lame be turned out of the Way, but let it rather be healed.

14. Follow Peace with all Men, and Holiness without which no Man shall see the Lord,

12. Take Courage therefore; and lift up the Hands which hang down, and exert your Strength, and stand firm upon your Legs, and strengthen your feeble Knees, CHAP. XII.

13. And make the Ways strait and smooth for your Feet, and remove whatever may be an Obstruction to any one in his Way to Heaven. If a Brother be weak in the Faith, or be wavering, do not act so as to make him fall away, but rather so that he may be confirmed, and encouraged to persevere; and that others by seeing your good Works may be excited to come over to you.

14. Live peaceably with all Men; and do not imagine that you are to treat with Hatred, or ill Nature, either the *Jews* whose Religion you leave, or the *Gentiles* who profess the Law of Christ: But particularly lead a Life of Virtue and true Holiness as the *peculiar* People of God, for without that no Man shall ever be made happy with our Lord,

15. Watching

NOTES on the EPISTLE to the HEBREWS.

in the Progress in Virtue and Goodness, as abundantly compensates the Grief at first felt.

12. *Wherefore lift up the Hands which hang down, and the feeble Knees.* The Persecutions and Troubles which the Christians at first met with, were such as shook their Courage, and made them faint in their Christian Race. The Apostle therefore encourages them to exert themselves, and not to be dead hearted, and languid, as if they had no Strength either in their *Hands* or *Knees*. Push on, as Men that may be more than Conquerors.

13. *And make strait Paths for your Feet.* Go strait on, and do not bend out of the strait Course of Virtue and Goodness. Follow your Leader Jesus Christ in the one Path of Holiness: And do not you give Occasion, by any wrong Steps of your's, that such as *halt*, or, doubt what they ought to do, in these times of Danger, should *fall away*, or forsake Christ. But rather so act with Steadiness, and Constancy, that their Doubts may be removed, and they encouraged to persevere, and to keep firm in the Faith.

PARAPHRASE.

TEXT.

CHAP.
XII.

15. Watching carefully, lest any of your Brethren fall away from the Advantage of the gracious Offer of Peace and Mercy made by God to us: Take heed lest any poisonous Weed, any Malignity, or ill Will, growing up, create Trouble among you, and the evil spread from one to another, like a Leprosy, or any infectious Distemper.

15. Looking diligently, lest any Man fail of the Grace of God, lest any Root of Bitterness springing up trouble you, and thereby many be defiled:

16. Take

NOTES on the EPISTLE to the HEBREWS.

15. *Looking diligently.* Ἐπιτοκῶντες. *Watching carefully:* Looking not only to your own selves, but to the Behaviour of all others.

Lest any man fail of the Grace of God. Μὴ τις ὑστερῶν ἀπὸ τῆ χάριτος τοῦ Θεοῦ. The Kindness of God in sending his Son into the World for the Salvation of Mankind is usually called his *Grace*, or, *gracious Favour*. Thus, *The Grace of God which bringeth Salvation to all hath appeared.* Tit. ii. 11. i. e. His Kindness in sending his Son. And so it signifies 2 Cor. vi. 1. *We then as Workers together with Him beseech you also, that ye receive not the Grace of God in vain.* Since God has been so good as to offer you Peace and Reconciliation by sending his Son, We beseech you, that this kind Offer may not be made to you in vain: It is your part to accept the Conditions offered. Ὑστερῶν ἀπὸ, is no where else in the New Testament used. The word ὑστερῶν frequently occurs without any Preposition; as, ὑστερύνται τὸ δόξης τοῦ Θεοῦ, *All have sinned, and come short of the Glory of God.* Rom. iii. 23. i. e. could have no Right to expect it; had acted in such manner as must make them fail of obtaining the Glory of God. Sometimes it signifies to *be deficient* in, to *be behind* in; so, Μὴ ὑστερεῖσθε ἐν μηδενὶ χαρίσματι, *Not to come behind in any Gift.* 1. Cor. i. 7. Sometimes it is, *failing*, or *wanting*; as ὑπερίσταντο αἶνα, *when they wanted Wine, or Wine failing, coming short.* Joh. ii. 3. Here it means, *failing to attain, coming behind*, thro' Sloth or Carelessness, or some such cause. They were to be encouraged and excited to Steadiness, lest they should fail of the Advantage offered them by God in sending his Son into the World.

Lest any Root of Bitterness springing up trouble you. Μὴ τις ῥίζα πικρίας ἀναφύσῃ ἐνοχλῇ. These Words are not cited from Deut. xxix. 18. tho' the Sentiment seems plainly enough taken from what Moses said. The Words of Moses are, *Lest there should be among you a Root that beareth Gall and Wormwood.* In the LXX it is, Μὴ τις ἐστὶν ἐν ὑμῖν ῥίζα ἀναφύσῃ ἐν χολῇ ἢ πικρίᾳ. The Apostle having this passage in his View, says, Μὴ τις ῥίζα πικρίας ἀναφύσῃ ἐνοχλῇ. The Words in general are so like, tho' they vary in Particulars, that one may be sure from whence they were taken, though ἐν χολῇ be changed into ἐνοχλῇ.

And thereby many be defiled. Καὶ διὰ ταύτης μολῶσι πολλοί. In this the Allusion is to the infectious Disorders which occur in the Law. Vice of all sorts is infectious;

TEXT.

PARAPHRASE.

16. Left there be any Fornicator, or profane Person, as Esau, who for one Morsel of Meat sold his Birth-right.

16. Take care lest there be any Fornicator, or any careless wicked Person among you, such a one as *Esau* of old was, who sold for a Trifle all the Advantage of his Birthright, *i. e.* lest there be any among you who shews no Regard to God and his Blessings; who slight the Gospel, and treats with Contempt the Advantages he has in Christ.

CHAP.
XII.

17. For

NOTES on the EPISTLE to the HEBREWS.

infectious; and Men that are guilty of Vice are too apt to tempt Others to Sin: Ill nature is a Root of Bitterness, which being permitted to grow, will spread, and make Others Unhappy, and will give great Trouble to all Good Men.

16. *Left there be any Fornicator, or profane Person as Esau.* Μὴ τις πόρνῳ ἢ βέβηλῳ ὡς Ἡσαῦ. Looking diligently lest there be any Fornicator. We must not imagine that the Apostle here mentions *Esau*, as an Example of the Crime of Fornication; For nothing appears in the History that *Esau* was more guilty of this Sin than was *Jacob*, or any one else that in those Days had many Wives; nor is He any where charged with this Crime. It is only *Profaneness*; that is imputed to *Esau*: a Stop therefore is to be put after the Word *Fornicator*,—Take heed that there be none such found among you.

Or *profane Person as Esau, who for one Morsel of meat sold his Birth-right.* Ἡ βέβηλῳ ὡς Ἡσαῦ, ὃς ἐντὶ βρώσεως μιᾶς ἀπέδοτο τὰ πρωτότοκία αὐτοῦ. Who for one Meal, one Eating, sold his Birth-right. What is meant by his Birth-rights, appears from the next verse—For ye know that when afterwards he would have inherited the Blessing he was rejected. Vid. Gen. xxv. 29—34. Whatever were the Advantages which He might have expected from his being *Isaac's* Firstborn, it is certain that in the Circumstances he was, he preferred a *Mess of Bread and Pottage of Lentiles* before them. But why is he called from hence βέβηλος, a *Profane Person*? To be *Profane*, is to treat with Contempt any thing that God appoints, knowing it to be his Appointment: Or, if God himself be treated not with that *Reverence* and *Respect*, that is due to his Majesty, This is properly *Profaneness*. But in the present case, *Esau*, faint and at the point to die, when he thought his Birth-right could be of no profit to him, sold his Birth-right to *Jacob*. Gen. xxv. 32. This might be deemed *Weakness* or *Folly*, but yet it does not appear to have any connexion with *Profaneness*. Why then is he charged with this gross crime! The reason is,—He despised his Birth-right, ver. 33. He shewed no Regard to the Blessings of God, whatever they were, but was content to sacrifice them all for a Trifle. In the natural course of things, His Birth-right, or the Advantages arising from that, are to be considered as contained in *Jacob's Blessing*, Gen. xxvii. 28, 29, 37.—God give thee of the Dew of Heaven, and the Fatness of the Earth, and Plenty.

PARAPHRASE.

TEXT.

CHAP.
XII.

17. For ye know, that when afterwards he was very desirous and importunate to obtain the Blessing, which by his Birthright he thought belonged to him, *Isaac* trembled exceedingly, but confirmed the Blessing he had given, and continued to make *Jacob* Lord over his Brethren; nor would he reverse what he had done, though *Esau* besought him with strong Tears. It was too late to ask for what was already given to him for whom Providence designed it; and therefore his Repentance was of no avail. Do ye take care not to be guilty of rejecting the gracious Goodness of God, lest ye in like Manner have it no more in your Powers to enjoy it, than *Esau* had to recover the Blessing of his Father.

17. For ye know how that afterward when he would have inherited the Blessing, he was rejected; for he found no Place of Repentance, though he sought it carefully with Tears.

18. The

NOTES on the EPISTLE to the HEBREWS.

Plenty of Corn and Wine. Let People serve thee, and Nations bow down to thee; be Lord over thy Brethren, and let thy Mother's Sons bow down to thee. Cursed be every one that curseth thee, and blessed be he that bleisseth thee. Were such Blessings as These, such great good things to be despised, or parted with for a Trifle? But there was more in the present case. It may be said, that at *That Time* he knew nothing of this *Blessing* which was not given till *Isaac* lay on his Death-bed. But, he knew of the Promises made to *Abraham*, and repeated to *Isaac*: And he had the probable chance of succeeding in Them, and of being the Means of conveying the Blessing of God to all the Earth. This therefore was what he contemptuously despised, and sold, and therefore is justly chargeable with *Profaneness*. The Apostle keeps in view the point of our not falling from the Grace of God; which if any man do, it may be no more in his Power to retrieve it, than it was in *Esau* to recover the Blessing which he had despised.

17. Found no place for Repentance, though he sought it carefully with Tears. The History tells us, That when *Esau* with great Earnestness applied to his Father to Bless Him, and even to reverse the Blessing he had given to *Jacob*, his Request was rejected. *Isaac* would not change, or alter what he had said. In like manner, it is very possible, that if men carelessly neglect, or reject, the Grace of God offered to them by Christ, He may abandon them, and They may find no such thing as Repentance in Him. It was an ill use that the *Novatians* of old made of this place; arguing from it, that no place for Repentance was to be admitted in them that had

TEXT.

PARAPHRASE.

18. For ye are not come unto the Mount that might be touched, and that burned with Fire, nor unto Blackness and Darkness and Tempest,

18. The Benefits and Privileges now offered to you, are of a quite different Nature, and much more excellent than those you had offered to you in Days of old; they are as different as the Manner was in which they were delivered. For now ye are not come unto the Mount, that might be touched indeed, but which ye were forbid to touch, lest ye should be put to death. *Exod. xix. 12.* a Mount which was altogether on a Smoak which ascended as the Smoak of a Furnace; where were Thundrings and Lightnings and a thick Cloud, and Darkness and Tempest,

CHAP.
XII.

19. And

NOTES on the EPISTLE to the HEBREWS.

had once *lapsed*. They might have seen that the *no place for Repentance* here mentioned, was not in *Esau*, but in *Isaac*: And when it is said of *Isaac* that *he repented not*, no more is meant than that He would not change what he had in fact pronounced. Does it follow from hence that a Sinner may not truly *Repent*? Or that, if he does *repent*, *We* are not to admit him to Communion? A Sinner may indeed go on so long in a sinful Course as to forfeit all Pretensions to Favour; and God may refuse to grant what is asked too late. But this has nothing to do with *our* Admission to Communion, where *We* can know neither the Strength of Temptation; nor the Infirmities of Mens Make, nor the Resistance actually made; nor many Circumstances, which the great Searcher of Hearts alone is the proper Judge of. *We* may easily conceive that a Man may sin, and may heartily repent of his Sin; and therefore may be forgiven. *We* too may easily conceive a case where a man may sin, long, and grievously; and may too late ask Pardon: But *We* are no proper Judges, *when* the great Judge of all shall think fit *not to shew Mercy*, or when He is determined against all *farther means of Grace*: And unless *We* were competent Judges of this, it is weak and wicked in us, and injurious to God to pronounce for Him, what we cannot know to be his Mind. Our Rule is plain, Charity suffereth long and is kind,—*beareth all things, hopeth all things, endureth all things.* 1 Cor. xiii 7. And every one has a Right to ask—*Who art thou that judgest another man's Servant? to his own Master he standeth or falleth.* Rom. xiv. 4.

18. *For ye are not come to the Mount.* This still stands connected with what is said, ver. 15. *Looking diligently lest any man fail of the Grace of God,*—For the *Grace of God* is attended with eminent Advantages, which ye have even in the Offer of it, above what ye had when the Law of *Moses* was given you. What These

PARAPHRASE.

TEXT.

CHAP.
XII.

19. And the Sound of a Trumpet; and such a Voice of Words, so terrible and frightful, that they that heard it, were desirous that the Words spoken, might not be uttered to them any more.

20. (For they could not bear to hear what was commanded them in so strict and terrible a Manner—That even *if a Beast touch the Mountain it shall be stoned, or thrust through with a Dart. Whatsoever toucheth the Mountain shall be surely put to Death,*

21. Nay, so very terrible was the Appearance of God upon the Mountain, that *Moses* himself declared that he was exceedingly afraid and quaked. This I say is not the Manner in which ye are now called to be God's People, but ye are called in a Manner *still* and *soft*, to Privileges greater and more lasting.)

22. For ye are come to Mount *Sion* which every Man may touch, and ye all may ascend it

19. And the Sound of a Trumpet, and the Voice of Words, which Voice they that heard entreated that the Word should not be spoken to them any more.

20. (For they could not endure that which was commanded. And if so much as a Beast touch the Mountain, it shall be stoned, or thrust through with a Dart.

21. And so terrible was the Sight, that *Moses* said, I exceedingly fear and quake.)

22. But ye are come unto Mount *Sion*, and

NOTES on the EPISTLE to the HEBREWS.

These are will appear in what is said, *ver.* 22, 23, 24. What is said of the Mount that might be touched, and that burnt with Fire; And of the *Blackness*, *Darkness*, and *Tempest*; *vid. Exod. xix.* The Mount he speaks of is, Mount *Sinai* in the *Wilderness*.

21. *And so terrible was the Sight, that Moses said, I exceedingly fear and quake.* From whence these express Words of *Moses* are taken, does not appear.

22. *But ye are come to Mount Sion.* It is certain that the Prophets all speak of Mount *Sion*, as the Place from whence the Law of the *Messiah* was to proceed. In that remarkable place of *Isaiah*,—*It shall come to pass in the last days, that the Mountain of the Lord's House shall be established in the Top of the Mountains, and shall be exalted above the Hills; and all Nations shall flow unto it. And many people shall go and say, Come ye and let us go up to the Mountain of the Lord, to the House of the God of Jacob, and he will teach us of his Ways, and We will walk in his Paths. For out of Sion shall go forth the Law, and the Word of the Lord from Jerusalem. c. ii. 2, 3.* The Language is all figurative. *The Mountain of the Lord's House*, is the Place on which the *Temple of God* was built, and in which he was daily

TEXT.

PARAPHRASE.

unto the City of the living God the heavenly Jerusalem, and to

it boldly and freely as much as *Moses* did *Sinai*: *i. e.* Ye have joined yourselves in a Dispensation that has nothing terrible, or difficult, but all are to live in a State of Holiness; and ye are made Citizens of the City of the living God, even the Heavenly Jerusalem, where

CHAP.
XII.

NOTES on the EPISTLE to the HEBREWS.

daily worshipped. So that the *Lord's House* and his *Worship* was to be every where established, and all Nations were to come to it, and all were to be taught of God, and to be converted to him. For out of *Sion* shall go forth the Law, and the Word of the Law from Jerusalem. Therefore the Jewish Law, which came from *Sinai*, was not intended longer to be the Law of the People of God. So again; Behold I lay in *Sion* for a Foundation, a Stone, a tried Stone, a precious corner Stone, a Sure Foundation: He that believeth shall not make haste, or be ashamed. *Isai.* xxviii. 16. And the Psalmist speaks of God as appearing out of *Sion* in perfect beauty. Whence is it that in These and many other places the Prophets speak of *Sion* in this manner, when the Temple, the sole place of their Worship, did not stand upon *Sion*, but at a good distance from it, upon another Mountain to the East more, upon *Moriah*? There is indeed a place in the LXXVIII Psalm, where it is said, He chose the Tribe of Judah, even the hill of *Sion* which he loved, and there he builded his Temple on high. Psalm LXXVIII. 68, 69. Thus our old Version: but it is a clear mistake; For the City of Jerusalem, including the Temple, stood upon Two Hills: The One was *Sion* to the North-West, in which *David* built his Palace, and what was called the City of *David*, and afterwards called the Upper Town: The lower Town lay towards the South and East, and was the rest of the City of Jerusalem. On the principal Hill stood the Temple towards the East, and that was *Moriah*. The Apostle then tells us, that the Law of the Messiah was to come from Mount *Sion*, and from the City of *David*, not from *Sinai*. We that are the peculiar people of God, are not brought to a dreadful Mountain, where we could not bear the Word spoken, for Storm and Tempest, and Thunder, and Fire, as it was at *Sinai*; but we receive our Law from *Sion*, a Mountain that may be touched, and which we may ascend ourselves, without that Terror that *Moses* himself felt.

It may be proper to observe, that when our old Version says, And there he built his Temple on high, viz. on *Sion*, there is nothing to justify such Assertion in the Original, or in the LXX. No more is said, than that he chose *Sion*: And that he built his Sanctuary, like the Earth which he hath founded for ever. He built his Temple כְּמוֹ רַמִּים *kemo rammim*, just as Great Men do their Houses,—Splendid, Strong, and lasting. The LXX read this place not כְּמוֹ רַמִּים *kemo rammim*, but כְּרֵמִים *Cheremim*, or כְּרַמִּים *Chereemim*; for they interpret it, ἀκατάβητον ὡς μονοκρήνους δὲ ἀγίασμα αὐτῶν. Which I suppose may signify very Strong, fit for such Creatures to dwell in.

F f

And

PARAPHRASE.

TEXT.

CHAP. where God himself sits and rules over all : an innumerable Com-
 XII. And, to the Place where Myriads of Angels pany of Angels :
 stand before God and minister unto him : Ye
 are now come

23. To the General Assembly, to which
 all are admitted, and in which all are num-
 bered as the People of God ; and to the
 Church of the first born, not where others
 are

23. To the general
 Assembly, and Church
 of the first born, which

NOTES on the EPISTLE to the HEBREWS.

And unto the City of the living God, the heavenly Jerusalem. The Superiority of the Christian Dispensation is the great Point to be shewn, and consequently each Particular is mentioned. The Jews were in the Wilderness Forty Years before They were allowed to take Possession of *Canaan* : And then They had *Wars* and *Servitudes* of one Sort or Other for almost Four Hundred Years before they were Masters of their Capital City, *Jerusalem*. But in the Christian Dispensation, They have all *immediate* Access to the *City of God* ; They are registred as Citizens ; and have the Privileges of the *Heavenly Jerusalem* granted to Them immediately upon their their Belief in Christ. They are not obliged to submit to a Yoke of Bondage such as the Law of *Moses* enjoined ; nor to pay their Homage to their King but in one particular Spot of Earth, but by a Worship in *Spirit and in Truth*, and by a Life of Virtue, they were entitled to the Privileges of Heaven, in what part soever of the World they might live.

And to an innumerable Company of Angels. In the Original it is, *Μυριάδων Ἀγγέλων*, *To Myriads*, or *Ten Thousands of Angels*. When the Law was given in all that terrible manner, there certainly was the Attendance of *Angels*. When the Law was received, it was by the *Disposition of Angels*. So St Stephen says, *Acts* vii. 53. St Paul tell us, *The Law was ordained by Angels in the band of a Mediator*. *Gal.* iii. 19. And in this Epistle, He speaks of the *Word spoken by Angels*, plainly alluding to the giving of the Law in the Wilderness. The Difference of the Cases is Great : In the Giving of the Law, the Word was spoken by Angels : In the Promulgation of the Gospel the Word was spoken by the Son of God. In the Former Case, whatever Power, Superiority, Pre-eminence, Authority, they had, or are supposed to have had, *They and We too Now*, are put under the same common Lord and Head ; and we are entitled and enabled to be *Equal to the Angels*.

23. *To the General Assembly and Church of the Firstborn.* Πανήγυρις, ἡ ἐκκλησία πρωτότοκων. Some have joined this *General Assembly*, this *πανήγυρις*, to the *Angels* before mentioned ; and understand it as if we were come through Christ to the *Assembly of Angels*. But the words will not bear That Construction. The Word, *πανήγυρις*, signifies, a *Meeting of a great many Persons, who are equally concerned*, and who have a power to act, or to determine, for such as neglect to come

on

TEXT.

PARAPHRASE.

are written in Heaven, are to officiate for you, as the *Levites* did for
 the first born of the Children of *Israel*, but
 where you may all sacrifice yourselves; and
 ye have your Names written or registred in
 Heaven, as duly qualified to serve God; an
 Office

CHAP.
XII.

NOTES on the EPISTLE to the HEBREWS.

on some solemn Occasion. Those that do *not belong* to this *Company*, have no Right to come to it, but are justly excluded the Privilege of such Assembling. Now we *Christians*, are all entitled and called to the *General Assembly and Church of the First born*. The *ἐκκλησία*, *Church*, signifies, All who are called out of the World, and entitled to an *Eternal Inheritance* in Heaven. These are called *The Firstborn*, either as having certain Privileges and Advantages of *Birthright*, such as *Esau* had, and profanely gave up; Or, which seems more clear, in Allusion to the Right of the *Firstborn*, in whose Room the Tribe of *Levi* was substituted,—We Christians are all a *chosen Generation*, a *royal Priesthood*, an *holy Nation*, a *peculiar People*: And all are to shew forth the Praises of Him, who hath called us out of *Darkness* into his *marvellous Light*; which in time past were not a People, but now are the People of God, 1 Pet. ii. 9, 10. All Christians have an equal Right to come to this *Assembly*; and to do the Service of God; and not some *Few*, exclusive of the rest. The Apostle calling This *The Assembly of the First born*, it must relate to some Privilege which the *First born* had. Now *That* could not relate to the *Promise* made to *Abraham*; for *Isaac* conveyed that not to his *First born*, i. e. to *Esau*, but to *Jacob* the younger Son; And *Jacob* again conveyed it, not to *Reuben*, but to *Judah*. And indeed it would be very unintelligible to speak of an *Assembly of First-born*, as having, or conveying, a Privilege which was not communicated to *all First born*. In respect of the great *Blessing* promised to *Abraham*, *Isaac* was not *Abraham's First born*, nor was *Jacob Isaac's First born*; nor was *Judah* the *First born of Jacob*, nor was *David* of *Jesse*.

The Right and Privilege then of the *Firstborn*, was That They were All God's Property and sanctified to Him. The Lord spake unto Moles saying, Sanctify unto me All the *First born*: *Whatsoever openeth the Womb among the Children of Israel both of Man and Beast*, it is mine, *Exod. xiii. 2*. So again, All the *First born* are mine, for on the Day that I smote all the *First born* in the land of Egypt, I hallowed unto me all the *First born* in Israel—*Mine shall they be; I am the Lord. Numb. iii. 13*. And again, All the *First born of the Children of Israel* are mine—I sanctified them for myself. *Numb. viii. 17. Luke ii. 23*. But then the *Levites* were taken from among the Children of *Israel* instead of all the *First born*; and by That means They were God's, in a particular Manner, *Numb. iii. 13*, and therefore the *Levites* were not numbered among the Children of *Israel*, *Numb. ii. 33*, nor was the Sum of them taken, but a particular Service was appointed them, and They were to attend upon That. ver. 47, 49. Now, by Christ, We are all called to be the

PARAPHRASE.

TEXT.

CHAP. Office not now confined to a particular Family and to God the Judge
 XII. or Tribe, as the *Jewish Priests* are. And ye are of all, and to the Spi-
 now admitted to appear in the Presence of God, rits of just Men made
 the Judge of all Mankind; and to accompany perfect,
 with the Souls of the best and greatest Men
 who are made perfect by the Enjoyment of
 the greatest Happiness they are capable of,
 24. You

NOTES on the EPISTLE to the HEBREWS.

First born, i. e. to be all Hallowed, and to be God's peculiar, as were the *First born*, before the *Levites* were taken in their stead.

Whose Names are written in Heaven. 'Εν ἑβραίοις ἀπογεγενημένων. Enrolled, or Registered in Heaven. Not whose Names are, but, the *First born* registered in Heaven. Frequent mention is made of the *Books of Heaven*, and of *Persons* registered in those Books. Rev. xx. 12, 15. And in St Luke, our Saviour bids his Disciples rejoice, that *their Names were written in Heaven*. Luke x. 20. The Thing contained under this Figure is, That *We ourselves* are Now to act as *Persons hallowed*, or *sanctified* unto God; and made his *Property*: That we are All Now registered as his proper Servants; and are to serve him by ourselves, and others are not taken to serve him, as the *Levites* were in lieu of Us.

And to God the Judge of all. Moses and Aaron, Nadab and Abihu, and Seventy of the Elders of Israel, were the only Persons that were admitted to see the God of Israel. Exod. xxiv. 9, 10. The rest of the People were not permitted. But now every Man is called upon to come to God; and the Promise is, that They shall see him as he is, and none are prohibited from having Access to him.

And to the Spirits of Just Men made perfect. The Spirits of Just Men made perfect, are the Souls of such as enjoy complete Happiness in Heaven: For That is not perfect, that is capable of further Improvement. We are not considered as a distinct Class of Beings, separate from Them, but They and We make up One Society: They are perfected; and We are to be made perfect, and joined to Them, unless we wilfully forfeit the Advantages laid before us.

But it may be asked, How does the Apostle assert, That we are come to the Spirits of Just Men made perfect; when at most we are but tending to that Point? We are not yet come to those happy Souls; nor is it possible for us to come to them, as long as we continue in, this mortal State. But all the difficulty arises from the signification of the Word, προσελήλυθα. Προσέρχομαι in the pure Greek signifies to come to: but in St Paul it carries a farther Idea with it, and implies a joining, or close adhering, to what one comes to. Thus what we render, *Consents not to wholesome Words*, Tim. vi. 3. is *Adheres not*, does not constantly attend to wholesome Words. In this Epistle to the Hebrews it is several times thus used. Thus The Law cannot make the Comers to it perfect. Heb. x. 1. He means, not such as had embraced the Law, as all the Jews did; but such as so continued fixed,

TEXT.

PARAPHRASE.

24. And to Jesus the Mediator of the New Covenant, and to the Blood of Sprinkling that speaketh better Things than that of Abel.

24. You have joined yourselves, not only to what I have already mentioned, but likewise to Jesus the Son of God, the Mediator of the New, and much better Covenant, than that which Moses established; and who by Death hath obtained not a Promise of earthly Blessings; but of eternal ones; his Death doth not call for Vengeance, as did that of the righteous Abel, but establishes Peace and Salvation to Mankind.

CHAP.
XII.

25. Look

NOTES on the EPISTLE to the HEBREWS.

fixed, or so adhered to it as not to depart from it. It takes in the Consequences of coming, as well as the mere Act of Coming. Thus, *He that cometh to God must believe that he is, and is a Rewarder of them that seek him*: His Faith will lead him consistently to think thus of God. And so in this place we are said to be *come to*, God, and Christ, and to Angels, and the Spirits of Just Men made perfect, i. e. to have joined ourselves to Them, by our coming into the Christian Dispensation, and have laid ourselves under a particular Obligation to continue steady and firm Adherents to Them.

24. And to Jesus the Mediator of the New Covenant. Vid. c. ix. 15, 16,—21. viii. 6.

And to the Blood of Sprinkling, that speaketh better Things than that of Abel. Καὶ αἵματι ψαντισμοῦ κρείττονα λαλοῦντι παρὰ τὸ Ἀβέλ. It is hardly possible to say, whether by, *The Word of Sprinkling*, the Apostle alludes to the Blood that was sprinkled upon the People at the Establishment of the Law, which he mentioned ch. ix. 19, 20. Or to the Blood sprinkled upon and before the Mercy Seat, Lev. xvi. 16, on the great Day of Expiation, of which likewise he took notice in the same Chapter ver. 7. But which ever he alludes to, it means the same Thing; that We who have joined ourselves to Christ, have engaged ourselves to adhere to the Blood of Christ, offered by our Blessed Saviour, either as our High Priest in Heaven; or as ratifying the Covenant of which he is the Mediator. A Blood! which though shed by wicked hands, yet has quite a different Tendency from that of Righteous Abel: For Abel's Blood cried unto God from the Ground for Vengeance, and the Consequence was, that Cain was hid from God's Face. Gen. iv. 10, 14. Whereas the Blood of Christ speaks Goodness, and Favour, and Comfort, and Peace, and the Enjoyment of God's Face for ever.

It is very observable, that among all the Persons here mentioned to whom we come, and whom we are to enjoy in consequence of our coming to Mount Zion, no Notice is taken of the Holy Ghost: nor does the Apostle once mention in this Place that Blessed Spirit, to whom we owe those Graces and Assistances which are conveyed

PARAPHRASE.

TEXT.

CHAP.
XII.

25. Look to it therefore, and see that ye do not, as your Fathers did, refuse to attend to him that hath now spoken to you. For if every Transgression received a just Recompence of Reward, and your Fathers were so severely treated who refused to mind the Angel who spake to them from Mount Sinai, how

25. See that ye refuse not him that speaketh: for if they escaped not, who refused him that spake on Earth,

NOTES on the EPISTLE to the HEBREWS.

conveyed to us by Him. And yet it should seem that this was a more material Circumstance, and a greater Advantage to Christians, than to tell them of their Accession to the Church of the Firstborn, or the Spirits of Just Men made perfect. For by how much the Holy Ghost is superior to any or all These, by so much ought he to have been mentioned before them.

But if one may presume to conjecture at the reason of this Omission, it may seem not improbable, that the Apostle intended only to mention God the Father of all, the Great Governor of all; and Jesus Christ to whom all Power in Heaven and in Earth is given; and then, all those Beings, Angels or Men, that are put in Subjection to Christ. These who are put in Subjection to the Dominion of Christ, whether Angels, Principalities or Powers, whether Things in Heaven or Things on Earth, all are considered as united in One Body in perfect Love and Charity for ever, making up One Society, the Subjects of the Kingdom of God and of his Christ. Now the Apostle speaking here of Christians as at present actually in Union with those who make up this Kingdom, it was not necessary to mention our coming to the Holy Ghost, because he was visibly present, imparting his Gifts and Graces to all, and supplying the Absence of our Lord.

25. See that ye refuse not him that speaketh. Παρρησιάζεσθε. *Reject, refuse to give heed to.* It is the same Word that is used, ver. 19. where the Apostle mentions what passed at the giving the Law at Mount Sinai, when the People entreated that the Word should not be spoken to them. They desired to be excused from hearing it. Hence it comes to signify to reject.

For if they escaped not, who refused him that spake on Earth. Εἰ δὲ οὐκ ἔκλυον οὐδὲ ἐπὶ τῇ γῇ παρησιάζεσθαι χρηματίζοντα. *If they escaped not [Punishment] who rejected, or gave no heed to, him, who delivered the Divine Will, Law, Oracles, on Earth. If the Word spoken by Angels was steadfast, and every Transgression, and Disobedience received a just Recompence of Reward, How shall we escape if we neglect so great Salvation which at the first began to be spoken by our Lord.* Chap. ii. 2, 3. It makes no difference, whether we understand by, Him that spake upon Earth, Moses, or the Angel by whom the Law was given. The Argument is, If they escaped not who gave no heed to him who spake on Earth, on Mount Sinai, How much more likely are we not to escape, if we turn away from him who

TEXT.

PARAPHRASE.

much more shall not we escape, if we turn away from him that speaketh from Heaven.

how much more may we expect to be punished, if we pay no Regard to him who came down from Heaven, even the Son of God, who in these last Days has spoken to us from God.

CHAP.
XII.

26. Whose Voice then shook the Earth;

26. I mention him whose Voice then shook the Earth, and made the Mountain to quake greatly, *Exod.* xix. 18. But mind what relates

NOTES on the EPISTLE to the HEBREWS.

who came down from Heaven, even the Son of Man which is in Heaven, *John* iii. 13.

If we turn away from him that speaketh from Heaven. Οἱ ἢ ἀπ' ἐξουῶν ἀποσπρεφόμενοι. Much more we who turn from Him from Heaven. Him from Heaven, is, Him that came from Heaven: The only begotten Son who is, εἰς ἢ κόλπον, admitted into the Bosom of the Father. *John* i. 18. Him who is sent into the World, and who had a Glory with the Father before the World was. *John* iii. 13.

26. Whose Voice then shook the Earth. The Apostle speaks of Him that appeared in that terrible manner upon Mount Sinai. Vid. *Exod.* xix. 18. The whole Mountain quaked greatly. See the Account of those dreadful Thundrings. *Exod.* xix. and *Deut.* iv.

But now he hath promised, saying, Yet once more I shake not the Earth only, but also Heaven. Νῦν ὃ ἐπηγγέλται, λέγων, Ἐτι ἅπαξ ἐγὼ σείω ἔ μόνον ἢ γῆν ἀλλὰ καὶ ἢ ἐξουόν. But now it is declared, it is promised, it is denounced. In the Prophet *Haggai*, when Zerubbabel was encouraged to build the Temple, it is said, Yet once it is a little while, and I will shake the Heavens, and the Earth, and the Sea, and the dry Land, and I will shake all Nations, and the Desire of all Nations shall come. *Haggai.* ii. 6, 7. In the Prophetic Language, The Heavens are put for the Higher Powers, and those who enjoy great Dignities and Honours; and the Earth is put for the lower People who are subject to the others: And therefore, shaking the Heavens and Earth, signifies, Commotions, Distractions, and the Overthrowing of Men and Kingdoms. In the same manner, The Sea, and, the dry Land, signify, People of many Nations, or Bodies politic, that have no immediate Connexion with one another. When the Temple was built, God declared by the Prophet, his Intention, Once, in no very long time, to cause great Commotions in Judea, and among all it's Inhabitants, and not only among them, but in all the known World; and then should the Desire of all Nations come. Accordingly The Messiah came. But before He came we find the World overturned by Alexander, and his Captains, Cassander, Lyfimachus, Antigonus, and Ptolemy: And when all these Kingdoms were subdued by the Romans, it was justly said, that all Nations

P A R A P H R A S E.

T E X T.

CHAP. XII. *lates to the present Times, as declared in the Prophets, Yet once more, I shake not the Earth only, but also Heaven. And I will shake all Nations, and the Desire of all Nations shall come, and I will fill this House with Glory, saith the Lord of Hosts, Hag. ii. 7.*

but now he hath promised, saying, Yet once more I shake not the Earth only, but also Heaven.

27. When the Prophet said, *Yet once more, and I will shake the Heavens and the Earth*, he signified a Change or Alteration designed in the Things shaken; and which God had made, or ordained, that they should be changed. But do not imagine that they imply a Change in Things that then did not exist: Those Things which were not shaken may

27. And this Word, Yet once more, signifies the removing of those Things that are shaken as of Things that are made, that those

NOTES on the EPISTLE to the HEBREWS.

tions were shaken. Take then *the Heavens and the Earth* in the prophetical Language to signify the *Rulers* of the World and their *Subjects*, it is evident how they were shaken, and what Commotions were made betwixt the Days of *Darius* King of *Babylon*, and *Augustus Cæsar* Emperor of *Rome*. When the *Laws* and *Constitutions* of any *Body Politic* are designed to be shaken, or altered, and by that means a *Polity* is to be dissolved, This too is signified by *shaking of Heavens and Earth*. At the giving of the Law the great Design was to form a *New Politic Body*, by new modelling the People only. But in this Commotion that is threatned the *Governors* as well as the *People* are all to be put in Commotion: *New Laws* are to be made; a *New Society* is to be formed under the Government of the *Messiah*, and this is promised to last for ever.

27. And this Word, yet Once more, signifieth the removing of those things that are shaken. Τὸ ὅτι ἅπασι, δηλοῖ τὴν σαλευομένων ἢ μεταβάσιν. These Words, yet once more, indicate, or manifest, a Change, or Alteration of the Things that are shaken. God had once before (at the giving of the Law, by which he set up a new Polity,) not only shaken the Earth in the literal Sense of those Words, in order to strike a Terror, and Fear of offending so powerful a Being) but in the Prophetic manner of speaking likewise, he erected a *New Kingdom*, and gave a Body of Laws to a *Political Society*, by which the People of *Israel* were separated from all the rest of the World, and were made holy unto him. Then by his Prophet he declared his Design, *Once more* to make a Change in that People, and to dissolve that Society; and that he would do it no more than once.

As of Things that are made. Ὡς ἀετοιμμένων. The Change was to be of Things Made, and past, and as it were done with: and the Words, *Once more*, can relate only

TEXT.

PARAPHRASE.

Things which cannot be shaken, may remain.

may continue firm for ever. The Law was given, and was designed by God to be changed; and it was changed by the coming of the Son of God, and was all along *designed* to be so. But then it is not the Design of God to change the Law of *Christ*; for he speaks of but *one* Change, in the Words—*Once more*; and That was, when the Law of *Moses* was to be repealed: From whence it appears evident, that the Law of *Christ* was designed to remain firm and unalterable for ever.

CHAP.
XII.

28. Wherefore we receiving a Kingdom, which cannot be mov-

28. Wherefore we, who believe in *Christ*, have a very great Advantage, that we are admitted into a Kingdom, and into all such Privileges, as never are designed to be shaken,

or

NOTES on the EPISTLE to the HEBREWS.

only to such Things. The Law was given many Years *before*; and that *Body Politic* that was *set up* being to receive a great *Alteration*, it follows, that those Words were designed to assure us of such *Alteration*; and that the *Alteration* is to be of Things *already made*, and not of Things in *Futurity*. The Prophecy therefore relates to a Change in the *Jewish* State, which was already *set up*, and not to Things not yet made, or in *Being*.

That those Things which cannot be shaken may remain. "ἵνα μείνῃ τὰ μὴ σαλευόμενα. That those Things which are not shaken may continue. The Change was to be made but *once*; and that was of Things in *Being*, or, *already made*. When this Commotion and *Alteration* was over, the Things that were to *succeed*, and in Course were *not shaken*, were to continue *for ever*, or else it could not be said, *Yet once more*, but it must have been said, *yet Twice more*, or *several Times more*. The Law was to be taken away, and the Society to be dissolved, when the *Desire* of all Nations came: But the Appointment by the *Messiah* was to continue unshaken for ever.

28. Wherefore we receiving a Kingdom which cannot be moved. διὸ βασιλείαν ἀσάλευτον παρελάβομεν. We [Christians] being admitted into a Kingdom, and receiving the Advantages promised and prepared for us; a Kingdom that *cannot be moved*, but that is to last for ever, an everlasting Inheritance, let us make the right Use of such Privileges. We do not receive a Kingdom over which we are to reign as Kings, but we are admitted into a Kingdom over which *Christ* is King, and we *Subjects*, entitled to the Advantages of it.

G g

PARAPHRASE.

TEXT.

CHAP.
XII.

or changed. Let us then be thankful to God, and with a grateful Disposition for his Mercy and Kindness, let us serve him in all well pleasing, with Reverence, and humble Fear, and a modest Behaviour suitable to our Dependence and Expectations from him.

29. For our God is a Being, that knows how and when to punish with Severity; for he is as a consuming Fire, if provoked, even now, as well as when he was represented in that Manner in the Days of *Moses*.

ed, let us have Grace, whereby we may serve God acceptably with Reverence and godly Fear.

29. For our God is a consuming Fire.

NOTES on the EPISTLE to the HEBREWS.

Let us have Grace. Ἐχῶμεν χάριν. *Let us be thankful.* So, Luke xvii. 7. Μὴ χάριν ἔχει τῷ δούλῳ, *Doth he thank that Servant? I thank God,* χάριν ἔχω, 2 Tim. i. 3. χάριν ἔχομεν πολλήν, Phil. ver. 7. We render it, *We have great Joy*; as if the Word were, χάριν, but the true reading is, χάριν; *We are greatly thankful.* If we understand by the Word, χάριν, in this Place, *Grace*, or the *Favour* of God manifested to us in making us Partakers of the Kingdom of Christ, then the other Word, ἔχῶμεν, (which we render, *have*) must signify, *lay hold of*, or, *hold fast*, so as not to be shaken or moved from it.

Whereby we may serve God acceptably with Reverence and godly Fear, Δι' ἧς λατρεύομεν εὐαρίσως τῷ Θεῷ μετὰ αἰδῶς καὶ ἐνλαβείας. *By means of which* [Thankfulness] *we may worship acceptably with Reverence, and godly Fear.* Or, through a Sense of which Favour to us, we may serve him as he requires, in Spirit and in Truth, with all Humility and Reverence, or Fear of offending him.

29. *For our God is a consuming Fire.* Καὶ ὁ Θεὸς ἡμῶν πῦρ καταναλίσκον. Good as he has shewn himself to us in sending his Son, and in admitting us into his everlasting Kingdom, yet is he severe to those who forsake or violate his Laws. *Take heed to yourselves, lest ye forget the Covenant of the Lord your God, which he made with you; for the Lord your God is a consuming Fire, even a jealous God,* Deut. iv. 23, 24. ix. 3.

S E C T.

S E C T. XVII.

CHAP.
XIII.

C H A P. XIII. 1,—25.

C O N T E N T S.

AFTER several Exhortations to the Practice of particular Virtues, the Apostle again puts them in Mind of the Advantage they had in and by Christ; and exhorts them to Steadiness, notwithstanding the Dangers they were exposed to; and shews that those who continued under the Law, and refused to accept Jesus, could not pretend to have God as their God, or to be in a State of *Friendship* with him, or receive any Advantage from Christ, though he came to save Mankind from Sin.

T E X T.

P A R A P H R A S E.

1. **L**ET Brotherly love continue.

2. Be not forgetful to entertain Strangers; for thereby some have entertained Angels un-
awares.

1. **L**ET mutual Love amongst all Christians continue; and do not refuse to practise this Command of our Saviour towards all, whether *Jew* or *Gentile*.

2. Do not be unmindful of Hospitality towards Strangers, for often ye do not know who you entertain. Some have admitted into their Houses *even Angels*, not knowing whom they entertained, or who their Guests were.

3. Remember

N O T E S on the EPISTLE to the HEBREWS.

CHAP. xiii. 1. *Brotherly Love.* Φιλadelphia. Universal Love of the Brethren, whether they be *Jews* or *Gentiles*.

2. *Some have entertained Angels unawares.* Ἐλαβόν τινες ξενίσαντες ἀγγέλους. Some entertaining Angels, have not known, whom they entertained. The Apostle has in View the Reception given by *Lot* and *Abraham* to Angels who appeared in Shape and Form as mere Men, Gen. xviii xix.

PARAPHRASE.

TEXT.

CHAP.
XIII.

3. Remember them that are in Bonds for the Sake of Christ: and consider their Case, as if it were your own, and that you were bound with them. Be mindful of them that suffer Afflictions, as being yourselves in the Body, and therefore liable to the like Sufferings, if the Wickedness of Man should lay them upon you.

4. Marriage is esteemed by all an honourable State, and is approved by God; but Adulterers who violate their Faith, and even Fornicators, who govern not their Passions as they ought, God will certainly condemn.

5. Let your Manners, and your general Conduct in Life, shew you to be not greedy of Money, or covetous; and be content with your present Circumstances, not anxious about what you have not, but put your Confidence in

3. Remember them that are in Bonds, as bound with them, and them which suffer Adversity, as being yourselves also in the Body.

4. Marriage is honourable in all, and the Bed undefiled, but Whoremongers and Adulterers God will judge.

5. Let your Conversation be without Covetousness; and be content with such Things as ye have; for he hath

NOTES on the EPISTLE to the HEBREWS.

3. Remember them that are in Bonds, as bound with them. Δεσμίων, ὡς συνδεδεμένοι. Remember them that are in Bonds, as if ye were bound, or in Bonds, with them: As if ye were in one and the same Prison. As the Apostle had been in Prison for Christ, so were others, whom he desires them to remember, and be ready to assist.

5. And be content with such Things as ye have: For he hath said, I will never leave thee nor forsake thee. Ἀρκέμενοι τοῖς παρῶσιν αὐτὸς ὃς εἶπεν, Οὐ μὴ σε ὦ, ἢ δ' ἔμην σε ἐγκαταλίπω. Being content with Things present, whatever they are. The Reason here given, why there should be no Discontent at the various crosses Accidents of Life, is, For he hath said, I will never leave thee nor forsake thee. It is true, that there are these Words in the Old Testament: But as they were spoken to a particular Person, and on a particular Occasion, how can they be applied to the present Case? Or how can Christians depend on this Promise, which was never made to them, but to one that had long enough ago departed this Life? The Promise was made, or rather the Assurance was given to Joshua by Moses, Deut. xxxi. 8. The Lord, he it is that goeth before thee; he will be with thee; he will not fail thee. Or as it is, Job. i. 5. The Lord said, I will not fail thee, nor forsake thee.

It

TEXT.

PARAPHRASE.

said, I will never leave thee nor forsake thee.

6. So that we may boldly say, The Lord is my Helper, and I will not fear what Man shall do unto me.

7. Remember them which have the Rule over you, who have spoken to you the Word of God. Whose Faith follow considering the

in God, for he hath said—I will never leave you nor forsake you. Trust therefore in his Providence, and depend in Faith upon his Promises; and act always,

6. So that you may securely say with the Psalmist, *The Lord is my Helper, I will not fear what Man can do unto me*, Psalm cxviii. 6.

7. Keep in your Memories those good Men who have been your Leaders in Christ, and who have gone before you in Fidelity: I mean those who have declared unto you the Word of the Lord. Imitate them in their Faith, and follow them in their Practices: Diligently consider what it was that led them to

CHAP.
XIII.

NOTES on the EPISTLE to the HEBREWS.

It should seem most probable, that the Apostle alluded to the Place in *Deuteronomy*, rather than to that in *Joshua*, by Reason of the Words made use of. The Words in *Joshua* are, Οὐκ ἐγκαταλείψω σε, ἐγὼ ὑπερέσχωμαί σε, whereas in *Deuteronomy*, the same Words occur as in this Place of the Apostle, with only the Change of Persons from the Third to the First. But it is no great Matter whence the Words are taken: The Point is, How is this Citation pertinent to what the Apostle has applied it? It is plain that here is a mere *Accommodation* of the Words to what the Apostle is urging; and That is all that is intended. And if we take in the Reasoning, or the Manner of Arguing in this Place, we shall find the whole conclusive. The Apostle had just before proved, that the Kingdom set up by Christ was, ἀσάλευτον, not to be shaken: Therefore in the Language spoken to *Joshua* it was true, that God would never leave it, nor forsake it, till all was fulfilled. The Consequence of which is, That his Providence extends to every Member of this Kingdom, and that every one may depend upon it; and every one may say with the Psalmist, *The Lord is my Helper, and I will not fear what Man will do unto me*, Psalm cxviii. 6. And as to the particular Topic for *Contentedness* in the present Station, this is founded on the Nature of God, and his Government of the World; and the Words spoken to *Joshua* are properly applicable to us all, That we ought to cast all our Care upon him who is sufficient and able to guard us from all Harm, or if we do suffer here, he will fully recompence us hereafter.

7. Remember them which have the Rule over you, Μνημονεύετε τῶν ἡγουμένων ὑμῶν. Here St Paul speaks of those that had ruled over them, whose Behaviour, and whose

P A R A P H R A S E.

T E X T.

CHAP. to act as they did, viz. their full Perswasion
XIII. of this powerful Truth,

End of their Conversa-
tion,

8. That *Jesus is the Christ*, the King of an everlasting Kingdom that never shall change: He is the same, Yesterday, to Day, and will continue the same for ever.

8. Jesus Christ the same Yesterday, and to Day, and for ever.

9. Be not carried about, or moved from the Truth, by different, or a Multiplicity of strange, and new Doctrines. For it is a good Thing to have the Heart well established and fixed in a deep Sense of the Favour and gracious Kindness of God to us, and not in Meats and

9. Be not carried about with divers and strange Doctrines, for it is a good Thing that the Heart be established with Grace not with

NOTES on the EPISTLE to the HEBREWS.

whose personal Care of them they were to keep up in their Minds. They were Men who had spoken the Word of God to them; and were now no more.

Whose Faith follow considering the End of their Conversation. Ὡν ἀναθεωρῶντες ἢ ἐκβασιν ἢ ἀναθεωρῶντες μιμεῖσθε ἢ πίσιν. Follow their Faithfulness; consider the final Consequence of their Conversation, and Behaviour amongst you.

8. *Jesus Christ, the same Yesterday, and to Day, and for ever.* Ἰησοῦς Χριστὸς χθὲς καὶ σήμερον ὁ αὐτὸς καὶ εἰς τὰς αἰῶνας. *Jesus Christ, Yesterday, and to Day the same, and to [all] Ages.* This was the Word spoken by their Rulers and constantly inculcated, and for which they submitted to Death; and therefore ought to be remembred. The Meaning is, that Jesus is the *Messiah*, and no other Person whatever can agree to the Prophetical Characters but He: And whatever Pretenders to that Title have or may arise, saying *Lo Here or Lo There*, they are not to be regarded. Jesus Himself is One and the Same always; and so is the Doctrine He taught One and the Same and must continue the Same to all Ages; nor is it to alter, or vary, on Account of Persecutions, or any other Evils which his Disciples may undergo, but it is the same Uniform Doctrine which all the Prophets have taught.

9. *Be not carried about with divers and strange Doctrines.* διδασκαλίας ποικίλαις καὶ ξέναις μὴ περιερέεσθε. St Paul has used the same Word, Eph. iv. 14. *That we be no more Children tossed to and fro, and περιερέεσθαι*, carried about with every Wind of Doctrine. He has in View the Notions of the Judaizing Christians concerning the necessity of observing their Law, as appears from the following Words.

For it is a good Thing that the Heart be established with Grace not with Meats. Καλὸν γὰρ χάρις βεβαιῶσαι ἢ κάρδιον, ἢ βρώμασιν. The right way is to be firmly rooted and established in the Gospel of Christ. The Gospel is here by way of Eminence called *Grace*. Vid. *John* i. 17. And the Reason why it is so called

TEXT.

PARAPHRASE.

Meats, which have not profited them that have been occupied therein.

10. We have an Altar, whereof they have no right to eat, who serve the Tabernacle.

and Drinks; on which they who depend, as the Zealots for the Law do, have been so far from making any Progress in Truth and Right, that they are Enemies to the true Means to Piety.

10. We who are the Disciples of Christ, have the Means offered to us, by which we may be in a State of Friendship with God, but which those who serve the Tabernacle as prescribed in the Law, cannot have any right to partake of: and therefore those who obstinately adhere to the Law, are excluded from the Means which God has offered.

11. For

CHAP.
XIII.

NOTES on the EPISTLE to the HEBREWS.

called is, because it proceeded purely and solely from the Love and Kindness, or Favour of God, who *so loved the World as to send his only begotten Son into the World to save Mankind*: He by that shewed the exceeding Riches of his Grace in his Kindness to us. Ephes. ii. 7. To be *established* then in Grace, is so to be convinced of the Truth of the Gospel, as to persevere steadily in the Profession of it.

Which have not profited them that have been occupied therein. Ἐν οἷς ἐκ ἀφελήθη^ς οἱ περιπατήσαντες. In which they which have walked have not been profited. The meaning of *walking in*, is, frequent or constant Use of, the spending of Life in such or such Things. They who *constantly used*, or *observed* a Distinction of Meats and Drinks, and such kind of Ordinances, cannot by them make themselves acceptable unto God, so as obtain what he has promised by Christ.

10. *We have an Altar, whereof they have no Right to eat, who serve the Tabernacle.* Ἔχομεν θυσιαστήριον ἐξ ἧς φαγεῖν ἐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ λατρεύοντες. To understand this it must be observed, that to eat of the Altar was the same as to be admitted to Terms of Friendship with God. And when the World was divided about the several Objects of Worship, those who worshipped a different God, had no Right to partake of the Sacrifices offered to the God which another worshipped. Here the Case relates to One and the Same God worshipped by Jews and Christians; and the Apostle observes that we Christians have an Altar that the Jews had no Right to eat of the Things sacrificed upon it. The Meaning therefore is, That God has told us by Christ, the Conditions by which we are made perfectly acceptable to him; upon which, we are entitled to an eternal Inheritance, and He would be in Friendship with the World. Now the Jews being under a different Dispensation, and under a Law given for quite a different Purpose, if they expected to be Friends of God, and to enjoy what we are promised, they must perform the Conditions which

PARAPHRASE.

TEXT.

CHAP.

XIII.

II. For as the Bodies of those Beasts, whose Blood on the great Day of Expiation was brought into the Sanctuary by the High Priest, and sprinkled before the *Mercy-Seat*, were burnt *without the Camp*, and you had no Right to eat any of that, which cleansed you from all legal Offences,

II. For the Bodies of those Beasts whose Blood is brought into the Sanctuary by the High Priest for Sin, are burnt without the Camp.

12. So

NOTES on the EPISTLE to the HEBREWS.

which we are obliged to perform. Now they who refused to be brought over to Christ, do not comply with the *Grace of God*: They therefore cannot be considered as in a State of *Friendship* with God, as *we* are: and consequently, since they continue in the Worship appointed in the Tabernacle, they can have no right to the Privileges offered through Christ. In the Language of our Apostle, *know ye not that They which minister about Holy Things live, φάγουσι, eat, of the Things of the Temple; and they which wait at the Altar are Partakers with, συμμερίζονται, the Altar.* 1 Cor. ix. 13. And again; *Are not they which eat of the Sacrifices, κοινωνοί, partakers of the Altar?* And his Words, Gal. v. 2. *If ye be circumcised, Christ shall profit you nothing*, convey to us the Sentiment which in this Place is expressed in an allegorical manner.

If the Question be here put, what is the *Altar* that *Christians* have? I answer, not the *Cross* on which Christ suffered, for that can in no good Sense be deemed an *Altar*: Nor is it the *Lord's Table*; nor any such Thing. It is a figurative way of expressing the *Thing* or *Manner* by which we are made *Friends* with God. When any one is said to *walk* in the *Ways* of God, no one ever was so weak as not to perceive that the *Ways* of God, are the *Commands*, or *manner of Life*, which He requires, represented under the Figure of *Ways* to *walk* in. So when it is said, that *We* Christians have an *Altar*, which the *Jews* have no Right to *eat* of, it is all figurative, and to be understood from the Nature and Design of *Sacrifices*. We have the true *Means* of engaging in *Friendship* with God, and of being reconciled to him, by Christ, and having our Sins past over, just as the *Alter* was the Means of Reconciliation and Forgiveness under the Law. But then the *Jews*, continuing in Obedience to their *Law*, cannot have the Advantages which we have; because their *Law* itself, and the *Sacrifices* under it, were for another Purpose, only to obtain a promised *Temporal Blessing*.

II. For the Bodies of those Beasts, whose Blood is brought into the Sanctuary by the High Priest for Sin, are burnt without the Camp. *Ἰδὲ γὰρ εἰσφέρεται ζώων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ ἁγία διὰ τοῦ ἀρχιερέως τότε τὰ σώματα καὶ ἀναίεται ἔξω τοῦ παρεμβολῆς.* For those Animals, whose Blood is brought into the Holy of Holies by the High Priest for Sin have their Bodies burnt without the Camp. The Thing alluded to is, *Levit. xvi. 27.* The Bullock for the Sin offering—whose Blood was brought

TEXT.

PARAPHRASE.

12. Wherefore Jesus also that he might sanctify the People with his own Blood suffered without the Gate.

12 So likewise *Jesus*, our Sacrifice, when he took away the Sins of all, and sanctified the World by his Blood, in like Manner suffered *without the Gate*. As therefore you could have no Right to eat of that in Order to your Acceptance with God, so neither can you eat of our Sacrifice, i. e. have the Benefit of being accepted by God through Christ, whilst you continue subject to the Law of *Moses*.

CHAP.
XIII.

13. Be

NOTES on the EPISTLE to the HEBREWS.

brought in to make Atonement in the Holy Place, shall one carry forth without the Camp, and they shall burn in the Fire their Skins, and their Flesh, and their Dung. Indeed the Rule was universal, No Sin-Offering, whereof any of the Blood is brought into the Tabernacle of the Congregation to reconcile withal in the Holy Place shall be eaten: It shall be burnt in the Fire. Levit. vi. 30. The Apostle here assigns a Reason, why those who serve the Tabernacle could not eat of the Christian Altar. For they had no Right to eat of any Sacrifice, but such as were expressly allowed them to eat of; and in consequence they could not eat of the Sacrifice on the great Day of Expiation, which was all to be burnt without the Camp. Now as to eat of the Sacrifice was the Sign of being in actual Friendship with God, to eat of the Christian Sacrifice was to be in Friendship with God upon the Terms laid down by Christ. Thus, they which did eat of Sacrifices offered unto Idols, had Fellowship with those Idols; and professed a Friendship to and with them; and as it is impossible to partake of the Lord's Table and of the Table of Devils, so in like manner, and for the same Reason, it is not possible to eat of the Sacrifices offered to God in the Temple according to the Law, and to partake of the Christian Altar.

But there is still something farther in the present Case. No one was allowed to eat of the Offering for Sin, which was all burnt without the Camp. Now this Sacrifice was offered, that ye may be clean from all your Sins before the Lord. Levit. xvi. 30. Now if you Jews, could not eat of this, much less can you eat of our Altar, or our Sacrifice, which was designed to purge our Sins, and not only our Sins but the Sins of the whole World.

12. Wherefore Jesus also, that he might sanctify the People with his own Blood, suffered without the Gate. *Διὸ καὶ Ἰησοῦς, ἵνα ἀγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸ λαόν, ἐξω τὸ πύλιν ἐτάθη.* The Sacrifice on the Day of Expiation was to be carried, whilst the Jews were in the Wilderness, without the Camp, and there burnt. Levit. xvi. 27. Afterwards when they came to dwell in a City, it was carried without the Gate. The Expiatory Sacrifice was to cleanse them from all Sin; and thus to sanctify the People: Just thus it is in Case of our Sacrifice. Christ suffered without the Gate; and he suffered, that he might sanctify us, or make us holy, by freeing

H h

us

PARAPHRASE.

TEXT.

CHAP.

XIII.

13. Be not therefore ashamed of him, or of the Manner of his dying, but rather let us go unto him *without the Camp*, rejoicing in his *dying* for us; and if we are reproached on Account of his *dying* in such a *Manner*, or are called to suffer in the same Manner for professing his Religion, let us bear it as he did.

13. Let us go forth therefore unto him *without the Camp* bearing his Reproach.

14. For

NOTES on the EPISTLE to the HEBREWS.

us from our Sins. Do not therefore imagine that *you* have any Right to the Privileges or Advantages promised to *us*, by your Adherence to your *Legal Ordinances*: For you can no more eat of our Sacrifice, than you can of your own Offering that was burnt *without the Gate*. All this Allegory, (which continues through the next Verse too) is to shew, that the *Jews* continuing in Obedience to their Law, could not reap the Advantages given us by Christ: and that they ought to accept the Terms now offered to them, if they would be in a real State of Friendship with God.

If it be enquired, How Christ *sanctified the People with his own Blood*,—it was by his *Blood* that the Covenant of God was ratified; and the World *sanctified through the Truth*. Such as came into the Belief of Him as the Christ, were separated from the World to the Service of God. They were made a *chosen Generation*, a *royal Priesthood*, an *Holy Nation*, a *peculiar People*, that they should shew forth the *Praises of him who hath called them out of darkness into his marvellous Light*. Which in *time past were not a People, but are now the People of God*. 1 Pet. ii. 9, 10. See also *Ephes. v. 26, 27.* and *John xvii. 19.*

But because the *Allegory* in these Verses is long, and therefore hard, it may be worth while to set down the Thing signified, in plain Language. “We that obey Christ are taught by Him the true Means of making ourselves *Friends* with God; which you *Jews*, who adhere to your Law, cannot possibly do; for you neglect the *Means of Grace*, which are now proposed to Mankind. You can therefore no more be accepted by God, than you could by *eating* of the *Expiatory Sacrifice* that was burnt *without the Camp*, which would have *increased* Sin, instead of *removing* it. Consider Christ in this Light: He was in many respects like the *Expiatory Sacrifice* of the Law: He died without the *Gate*; He *sanctified the People with his own Blood*. Can you expect, or have you any Right to expect the Advantages of being the *peculiar People* of God, as long as you continue *Aliens* from him, by obstinately continuing under the Law of *Moses*? No! You can no more be in a State of *Friendship* with God by acting as you do, than if you actually were to *eat* of the *Expiatory Sacrifice*, which you cannot touch without being polluted.”

13. Let us therefore go forth unto him, *without the Camp*. *Τοῦτον ἐξερχώμεθα πρὸς αὐτὸν, ἔξω τῆ παρεμβολῆς.* As if the Apostle had said; “*Relinquishing* then

TEXT.

PARAPHRASE.

14. For here we have no continuing City, but we seek one to come.

15. By him therefore let us offer the Sacrifice of Praise to God continually, that is, the

14. For here we have no fixt Place of A-^{CHAP.}
bode, wherein we can expect to continue long, ^{XIII.}
more than *Abraham* had, who had the
Promises; but we expect one to come, *the*
heavenly Jerusalem, a Place wherein we shall
live for ever.

15. Through him therefore, that is, ac-
cording to his Commands, and as true Disci-
ples of him, let us offer up the Sacrifice of
Praise to God continually. Other Sacrifices,
such as those of *Calves* and *Goats*, or *Meat*
Offerings, are not at all of Use or Service now;
but that which will produce the same Effect,
and which is always present and in our Pow-
ers,

NOTES on the EPISTLE to the HEBREWS.

“ then the Law, and all the Legal Ordinances, come over to Him and his
“ Doctrines, though he suffered as he did: Let us depend upon the Forgiveness
“ of our Sins through Him, as much as once we did through the Expiatory Sa-
“ crifice offered by the High Priest.

Bearing his Reproach. Τὸν ἀπειδισμὸν αὐτῷ φέροντες. *If ye be reproached, says*
St Peter, for the Name of Christ, happy are ye. 1 Pet. iv. 14. *We preach Christ*
crucified, says St Paul, unto the Jews a Stumbling-Block, and to the Greeks Foolish-
ness. 1 Cor. i. 23. *God forbid that I should glory save in the Cross of our Lord*
Jesus Christ. Gal. vi. 14. 1 Cor. ii. 2. *The Jews are wont to call our Saviour,*
ὦν, Talui, him that was hanged. Or if by *bearing his Reproach*, be meant the
bearing like *Sufferings* to what he did, the Language is strictly just.

14. *For here we have no continuing City.* Οὐ γὰρ ἔχομεν ὧδε μένην πόλιν.
When the Apostle said, *Let us go forth unto him without the Camp*, He speaks as
if we were here in our *Wilderness* State, travelling towards the Place of our Rest.
In the *Wilderness* the *Jews* were obliged to dwell in Tents, and had no fixt place
of Abode. We that believe in Christ are but Strangers here, travelling to the
Heavenly *Jerusalem*.

15. *By him therefore let us offer the Sacrifice of Praise to God continually, that is*
the Fruit of our Lips. δι' αὐτὸν. *Through Him, in his Name*, as true Disciples of
Him. *John* xiv. 13, 14. *The Sacrifice of Thanksgiving*, is the Language of the
Psalmist, *Psalms* cxvi. 17. And again He says, *Offer unto God Thanksgiving*, as
if it were a proper *Sacrifice*. *Psalms* l. 14. The Reason of this Expression is found-
ed upon the End and Purpose of *Sacrifices*, which was to put us into a State of
Friendship with God; and it is saying, that Praise and Thanksgiving were proper

H h 2

Means

Ro. xi

PARAPHRASE.

TEXT.

CHAP.
XIII.

ers, we may offer, i. e. *the Fruit of our Lips*, giving Praise and Thanks unto him, for his Goodness in sending his Son into the World.

Fruit of our Lips, giving Thanks to his Name.

16. And not only think yourselves bound to *praise* God, but remember that you are obliged to do good to all Men, and to make your Brother partake of the good Things that you enjoy: For with this Sort of Sacrifices God is well pleased; indeed much better than with any Sacrifices appointed in the Law.

16. But to do good and to communicate forget not; for with such Sacrifices God is well pleased.

17. Be persuaded and directed by them that are set over you, and do not be refractory and stubborn, but submit to their Advice, for they

17. Obey them that have the Rule over you, and submit yourselves;

NOTES on the EPISTLE to the HEBREWS.

Means to that End. When the Apostle adds, *That is the Fruits of our Lips*, (explaining what he means by the *Sacrifice of Praise*) it is very probable, that the Expression is taken from *Hosea* xiv. 2, where the Original has it, *The Calves of our Lips*, but the LXX have it, *The Fruit of our Lips*. Instead פִּרְיָ, *Pharim* it seems to have been פֶּרִי, *Pheri*, which signifies either, *Fruetus*, *Fruit*, or *Juveni*, *Calves*: which ever way the Word is rendred, the Sense is good.

Giving Thanks to his Name. ὁμολογούντων τῷ ὀνόματι αὐτοῦ. This may signify either *Giving Thanks to God*, or *owning ourselves to be his Disciples*, or, *confessing his Name*, i. e. Christ's. For though the Pronoun may agree to the nearest Antecedent, yet it seems most proper to refer it to the more remote, viz. *Jesus*, through whom we are to offer the Sacrifice of Praise to God.

16. *For with such Sacrifices God is well pleased.* It may be fit to observe the Similitude of this Expression here with what St Paul has said elsewhere. Thus when he was speaking of the Things sent to him from the *Philippians*, He says, *They were a Sacrifice acceptable well pleasing unto God.* Θυσίαν δεκτὴν εὐάρεστον τῷ Θεῷ. *Philip* iv. 18. In this Place to the *Hebrews*, where He is speaking of *Praise* to God, He calls it, *a Sacrifice in which God is well pleased*, Τοιαύταις Θυσίαις εὐαρεστέται ὁ Θεός. *With such Sacrifices God is well pleased.* Such Similitude of Expression may justly be supposed to proceed from the same Author.

17. *Obey them that have the Rule over you, and submit yourselves.* Πείθεσθε τοῖς ἡγουμένοις ὑμῶν, καὶ ὑπακούετε. Those that were set over them to direct and guide them in their Christian Race, are here properly their ἡγούμενοι. Not that any had *Dominion over their Faith*; or that any were implicitly to be obeyed, or submitted to; but their Burden in watching for their Good was to be made as light as

TEXT.

PARAPHRASE.

for they watch for your Souls as they that must give Account, that they may do it with joy, and not with Grief: For that is unprofitable for you.

18. Pray for us: For we trust we have a good Conscience in all Things, willing to live honestly.

19. But I beseech you the rather to do this, that I may be restored to you the sooner.

20. Now the God of Peace that brought again from the Dead our Lord Jesus that great Shepherd of the Sheep, through the Blood of the everlasting Covenant,

they watch continually for the Good of your Souls, as Men that think, and know, that they must give an Account of their Behaviour towards those who were under their Charge. Be therefore ready to submit to them, that they may render their Account with Pleasure and Joy, and not with a heavy Mind; for this can never turn out to your Advantage.

18. Pray for me, and desire of God to prosper my good Endeavours; for I am confident that I have a good Conscience, and have acted uprightly in all Things, and it is my hearty Desire to behave in every Circumstance of Life honestly and well:

19. But more particularly do I urge this upon you, and press and intreat you to do this, that if God see fit, I may be restored to you, and be with you the sooner.

20. Now the Great God, who condescended to grant Peace to Mankind of his own good Will, and therefore is justly styled *the God of Peace*, the Contriver and Maker of the Reconciliation between himself and us, (he who brought again from the Dead our Lord Jesus, that great Shepherd of the Sheep, that feeds them and watches over them with incessant Care, him that is exalted to the Majesty in the Heavens by the Blood which he shed to establish the Everlasting Covenant,)

21. The

CHAP.
XIII.

NOTES on the EPISTLE to the HEBREWS.

as possible, that those who were set over them might go through their Office with Comfort and Satisfaction.

20. *Now the God of Peace.* 'Ο ὁ Θεὸς τῆς εἰρήνης. It is certain that the Gentile World is commonly described as at *Enmity* to God, and his Kingdom; as *alienated* from him; and in a State of *Rebellion* to Him. And *God was in Christ reconciling the*

P A R A P H R A S E.

T E X T.

CHAP. 21. The God of Peace, who has done such
 XIII. great and glorious Things, may he so order
 Matters, that you may go on to Perfection in
 every Work, and do always according to his
 Will. May he work in you so as that ye
 may always do what is acceptable to him, as
 true Disciples of his Son Jesus Christ, and
 obedient to his Commands. To him be Glo-
 ry and Praise for ever and ever Amen.

21. Make you per-
 fect in every good Work,
 to do his Will, work-
 ing in you that which
 is well pleasing in his
 Sight, through Jesus
 Christ, to whom be
 Glory for ever and ever
 Amen.

22. And

NOTES on the EPISTLE to the HEBREWS.

the World unto Himself, and by Christ offering to them the Terms of Reconciliation. Hence is he styled the God of Peace, *Rom. xv. 33. xvi. 20. 2 Cor. xiii. 11. Phil. iv. 9.* The *Jews* too, coming into Christ, and being *justified by Faith*, i. e. accepting the Terms offered them, were *reconciled to God.* From this gracious condescension in God to all Mankind, He is justly called, *The God of Peace.*

That brought from the Dead our Lord Jesus, that great Shepherd of the Sheep through the Blood of the everlasting Covenant. Τὸν ποιμένα τὸ μέγαν ἐν αἱματὶ διαθήκης αἰώνιου. This may be rendred—*That Shepherd of the Sheep, great by the Blood of the Everlasting Covenant.* Or as we render it—*That great Shepherd of the Sheep* [whom he has redeemed] by the Blood of the Everlasting Covenant. But the former seems most natural—*That Shepherd of the Sheep, Great by the Blood by which he established the Everlasting Covenant, even that of Everlasting Righteousness on our Part; and on God's Part of Life eternal.*

21. *Make you perfect in every good Work.* Καταρτίσαι ὑμᾶς ἐν παντὶ ἔργῳ ἀγαθῷ. May the God of Peace suit you to, *make you ready* to do every good Work. Hence it comes to signify, to *perfectly join, to finish, to complete, to bring to Perfection* any Thing.

Working in you that which is well pleasing in his Sight. Ποιῶν ἐν ὑμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ. God in his good Providence so ordering and disposing Things, that you may do what is well pleasing in his Sight. So *St Paul—I bow my Knees unto the Father of our Lord Jesus Christ—that he would grant you—to be strengthened—that Christ may dwell in your Heart by Faith.* Eph. iii. 16, 17. So *Philip. ii. 13.* *It is God that worketh in you both to will and to do of his good Pleasure.* And *Col. i. 11.* *Strengthened with all Might* according to his Power.

Through Jesus Christ. They had the Opportunity through the Gospel of Christ, or through Christ, to work out their own Salvation: And the Wish is, That God would so direct and govern Things, as to let them always have Opportunity of doing what was acceptable in his Sight.

TEXT.

PARAPHRASE.

22. And I beseech you Brethren, suffer the Word of Exhortation, for I have written a Letter unto you in few Words.

23. Know ye, that our Brother Timothy is set at Liberty, with whom if he come shortly, I will see you.

24. Salute all them that have the Rule over you, and all the Saints. They of Italy salute you.

25. Grace be with you all. Amen.

22. And I beseech you, Brethren, that you would bear with, and take in good Part, this short Exhortation: For though I might have much enlarged this Epistle, and Materials were not wanting, yet have I wrote in short. CHAP. XIII.

23. Know ye that our Brother *Timothy* is set at Liberty: If he comes hither in a little Time, he and I will come and see you.

24. Salute in my Name all those that have the Rule over you, and all your Brethren in the Lord. They of *Italy* salute you.

25. The Favour of God declared to you by Jesus Christ, be and continue with you always. Amen.

NOTES on the EPISTLE to the HEBREWS.

23. *Our Brother Timothy*. It may be proper to take Notice of this particular Appellation, peculiar to *St Paul*; who very frequently mentions *Timothy* as *Our Brother*; and from whence one may justly infer, that *St Paul* was the real Author of this Epistle. Thus he calls him *Timotheus our Brother*, Colof. i. 1. 2 Cor. i. 1. 1 *Thessal.* iii. 2. *Philem.* 1. He is often spbken of in other Places as a *Fellow-Labourer* with *St Paul*, but taken Notice of by none of the Apostles but *St Paul*. From which it is natural to conclude, That as *St Paul* mentions him in every one of his Epistles, except those to the *Galatians* and *Titus*, his mentioning him in this Epistle to the *Hebrews*, is a good concurring Circumstance, that the Apostle was the true Author of it.

APPENDIX.

APPENDIX. No. I.

FOR the right understanding the Second Psalm, and the Use that is made of it by St Paul, and how it concerns our Saviour, or was completed in Him, it is necessary to observe, That when *David* had entertained the Thought of building a Temple for God, he was forbidden by the Prophet *Nathan*: At the same Time the Prophet added—*The Lord telleth thee that he will make thee an House*, 2 Sam. vii. 11. By this was meant, that God would grant him a Seed which should proceed out of his Bowels. It goes on—*And I will establish HIS Kingdom, HE shall build an House for my Name*, and I will stablish the Throne of HIS Kingdom for ever, ver. 12, 13.

We are too apt to be misled from the plain Meaning of this Covenant, by those personal Pronouns, HE, HIS; and to think that *Solomon* alone is the Person here spoken of. It is indeed true, that He alone of all *David's Sons* was chosen to sit upon the Throne of the Kingdom of the Lord over Israel, 1 Chron. xxviii. 5. And he was the Person that did build the Temple which *David* designed. But the Promise made to *David* was, to make him an House; and God's Mercy was not to depart away from it, as He took it from Saul, but thine House—shall be established for ever. *Solomon*, and what concerned *Solomon*, makes a very inconsiderable Part of this Covenant: And *David* understood it so; for when he made his Thanksgiving to God for the Promise made him and his House, he takes not the least Notice of *Solomon*. When he considered the Covenant, and in it those Words—*I will build thee an House*—He says—*Thou hast spoken of thy Servant's House for a great while to come*, 2 Sam. vii. 19. Let the House of thy Servant *David* be established before thee. For thou, O Lord—hast revealed to thy Servant, saying, I will build thee an House, ver. 27. Therefore now let it please thee to bless the House of thy Servant, that it may continue for ever before thee, for thou, O Lord God, hast spoken it, and with thy Blessing let the House of thy Servant be blessed for ever, ver. 29. The Words of the Covenant therefore should be strictly kept to, viz. *Thy House*, and, *Thy Seed*: And then the whole will appear plain, and easily intelligible.

It follows—*I will be his Father, and He shall be my Son: if He commit Iniquity, I will chasten him with the Rod of Men, and with the Stripes of the Children of Men, but my Mercy shall not depart away from Him as I took it from Saul whom I put away before thee. And thy House and thy Kingdom shall be established for ever before thee: Thy Throne shall be established for ever*, ver. 13, 14, 15.

When the Promise of God was thus expressed—*I will establish his Kingdom—I will be his Father, and He shall be my Son*—To whom does this, *He* and *His*, refer? Not to *Solomon*; for that is not said. But to *David's Seed*, or *David's House*, which was promised to be established for ever. *Solomon* was only one of *David's Seed*; and his Kingdom lasted not above forty Years: But the Promise was actually made to a certain Seed from *David*, that was to reign and last for ever. To free therefore the Covenant from Ambiguity, it should be rendered, not *His* Father, but a Father of IT; and It shall be my Son, viz. *David's Seed* shall be so to God. God assured *David* that He would be a Father to his Seed, and that That should be considered by Him as his Son: It should be protected and preserved as a Father
does

does his Son, so that his Seed should be continued, and his Kingdom should be established for ever. *Thy Throne shall be established for EVER.*

When therefore it is said—*I will set up thy Seed after thee, which shall proceed out of thy Loins, and I will establish his Kingdom*—ver. 12. it should be rendered—*It's Kingdom, not His; It, not he, i. e.* One of thy Seed shall build a House to my Name, and I will establish the Throne of it's [not His] Kingdom for ever. And thus should the rest of this Covenant with David be all the Way interpreted. *I will be it's Father; and That shall be my Son. If It commit Iniquity, I will chasten it with the Rod of Men. My Mercy shall not depart from it: Thy Throne [David's] shall be established for ever.* It was a Series of People, or many Generations, that were to descend from David, which are all called his Seed: Solomon was only the First of this Series; and the Pronoun, *His*, would confine what is said to Him, whereas the Covenant was to extend to all that lived after him, till David's Throne was established for ever.

It is no Manner of Objection to this, that the Personal Pronoun, הוּא, is here used; for that Word often signifies *it*, as well as *He*; vid. Gen. ii. 11, 12, 13, where it is used relative to a River, and to Gold: and so it relates to the *Shew-Bread*—הוּא, *It is holy to him*, Lev. xxiv. 9. And so are all the other Affixes, here rendered by, *His*; which are, and ought to be rendered, *it*, or *it's*.

It was true, that it would happen, and it was all along foreseen by God, that among the Seed of David, some would prove great Transgressors of the Law of God: Nor was it Solomon alone, but others that were to succeed him in the Throne, that would prove wicked. But God expressly gave Assurance to David, that *his Mercy should not depart from it, as he took it from Saul*, though many of them would fall away from the Commands of God. God would punish those of his Seed, that did so, with the Rods of Men, and with the Stripes of the Children Men, i. e. He would make them suffer and feel his Displeasure, but still He would continue that Family in Being, and would not reject it quite. And thus we find it treated; grievously afflicted by Wars, by Captivities, by reducing it to so low Estate, that in Process of Time some of that Royal Seed were reduced to absolute Poverty, and were forced to gain a bare Subsistence by daily working for their Bread. But still the House, or Family, or Seed, was preserved till the Birth of the Messiah, who now reigns for ever in a more exalted State and Manner than ever David himself did.

Let us next consider, How this Covenant with David was understood after David's Times. Ethan the Ezrahite was famous for his Wisdom in David's Days; and he composed the lxxxixth Psalm. And when Solomon's Wisdom was so famous as to excel all Men, it is said, *That He was wiser than All Men, even than Ethan the Ezrahite*, 1 Kings iv. 31. As this was said at the Beginning of Solomon's Reign, Ethan must have been of some considerable Age in David's Time. Suppose him thirty or forty Years old at David's Death, since he was so remarkable for his Wisdom at that Time. He must then have composed this Psalm when he was very old; for nothing happened during Solomon's Reign, nor a good Part of Rehoboam's, that could give him Occasion to say what he has said. But in Rehoboam's Days, when Shishac King of Egypt came up against Jerusalem, and took away the Treasures of the House of the Lord, and the Treasures of the King's House, and took away all the Shields of Gold which Solomon had made, 1 Kings xiv. 25, 26.—When this happened, Ethan might say, *Thou hast cast off and abhorred, thou hast been wroth with thine Anointed. Thou hast made void the Covenant of thy Servant; thou hast*

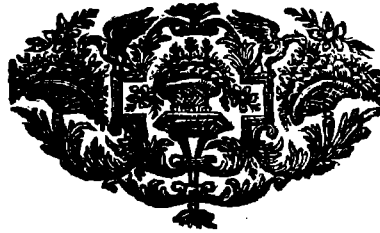
profaned his Crown by casting it to the Ground. *Thou hast broken down all his Hedges, and hast brought his strong Holds to Ruin, Psalm lxxxix. 38—48. Lora where are thy former loving Kindnesses which thou swarest unto David in thy Truth? ver. 49.* The Chastisements therefore of God were fallen upon David's Seed; and they began to feel the Hand of God. Now

This Psalm begins with an Account of God's Covenant with David. *I have sworn unto David my Servant, Thy Seed will I establish for ever; and build up thy Throne to all Generations, ver. 4.* Then after magnifying God, and declaring what God had promised to David himself, the Psalmist goes on.—*His Seed also will I make to endure for ever, and his Throne as the Days of Heaven. If his Children forsake my Laws, and walk not in my Judgments—then will I visit their Transgressions with the Rod—Nevertheless my loving Kindness will I not utterly take from him, nor suffer my Faithfulness to fail. My Covenant will I not break—His Seed shall endure for ever, and his Throne as the Sun before me, It shall be established for ever, ver. 30—37.* David's Children then, and his Seed, are the same: Solomon, and Rehoboam, and the rest that came after, make up this Seed to whom the Promise is made, that it should endure for ever; and all this Series make up this Son, this Political Son, which God engages himself to be Father to, till all should be fulfilled. Ethan then did not conceive Solomon alone to be the Son or Seed of David here mentioned, but he reckoned Rehoboam as of the Seed, as being chastened for his Transgression, and applying the Threat of the Covenant to Him. Now this being fixed,

Hence we may easily account for every Expression in the Second Psalm. A Consultation had been entered into by the Kings round about Judea, whom David had made tributary, to break their Bonds asunder, and to cast away their Cords from them. The Psalmist thereupon says, *He that sitteth in the Heavens shall speak unto them in his Wrath, and vex them in his sore Displeasure. He shall let them know, that he hath set his King upon his holy Hill of Sion.* The Psalmist, to let them know the Folly of their Attempt, and the Security he had of the Divine Protection, goes on—*I will declare the Decree, or the fixt Determination of God, sworn unto David, Psalm lxxxix. 49. The Lord said unto me, Thou art my Son, this Day have I begotten thee.* The Decree of God was made known unto David at that Time, when God declared, that he would establish his House for ever, that he would set up his Seed; that he would be a Father to it, and it should be his Son. As Christ then was to be of the Seed of David, the Person to whom God designed to give, and to whom the Lord God did give, the Throne of his Father David; and who was appointed to reign over the House of Jacob for ever, and of whose Kingdom there was to be no End, Luke i. 32, 33. This I say that God covenanted with David and his Seed, was literally completed in Christ.

The Decree of God was, *Thou and thy Seed after thee art my Son, I have this Day declared it to be so. Ask of me and I will give thee the Heathen for thine Inheritance, and the utmost Parts of the Earth for thy Possession.* Could any Thing then be more natural than to give the Advice here given—*Be wise, O ye Kings, be instructed ye Judges of the Earth. Kiss the Son lest he be angry—Blessed are all that put their Trust in him.* This Seed of David was to continue for ever, and one was at length to arise, whose Kingdom was to be established for ever. When therefore this King did arise, long expected as he was, St Paul preaching at Antioch in Pisidia, says, that God raised up David, to whom also he gave Testimony—*Of this Man's Seed hath God according to his Promise raised unto Israel a Saviour, Jesus—And we declare*

declare unto you glad Tidings, how that the Promise which was made unto the Fathers, God hath fulfilled the same unto us their Children, in that he hath raised up Jesus again, as it is also written in the Second Psalm, Thou art my Son, this Day have I begotten thee, Acts xiii. 22, 23, 32, 33. The Promise made to David was, that His Seed should remain for ever, and that they should reign for ever, and that it should be a Son to God. Now this was all made good by this Son of David's Resurrection; for by that Means he was enabled to reign for ever: And it was a Completion of the Promise of God, to David, as mentioned in the Covenant itself, and as David himself declared it in the Second Psalm.



A P P E N D I X. No. II.

Containing an Enquiry, *What are the Sins we are cleansed from by Christ?*

IT is agreed by all *Christians*, of all Sects, That *Christ came into the World to save Sinners*: That *He is the Propitiation for our Sins, and not for ours only, (viz. of the Jews) but for the Sins of the whole World.* 1 *Job.* ii. 2. The New Testament teaches this Doctrine so fully and so expressly, that every one that names the Name of Christ, or that believes in him, must readily assent unto it. *God so loved the World that he gave his only begotten Son, that whosoever believeth in him should not perish, but have Everlasting Life. For God sent not his Son into the World to condemn the World, but that the World through him might be saved.* *Joh.* iii. 16, 17. It was with a view to this, that our Saviour is said to be the Lamb of God that taketh away the Sins of the World. *Joh.* i. 29. St Paul in his Epistle to the Hebrews, tells us that Christ by himself purged our Sins. c. i. 3. He offered one Sacrifice for Sins, c. x. 11, 12. And what is more, He tells us the very Condition of the New Covenant,—*Their Sins and Iniquities will I remember no more. Now where Remission of these is, there is no more offering for Sin.* c. x. 16, 17.

Now if Christ has taken away the Sins of the World; if he has purged away our Sins; and God has made it on his Part the Condition of the New Covenant, that he will remember our Sins no more, The natural Question is—Are All our Sins blotted out, and None of them to be imputed to us? Are All Christians secure of Favour, and of Everlasting Life, since our Saviour has taken away the Sins of the World?

Clear and express as this may seem. Yet in other Places we are told, that there is to be a Day of Judgment: That we are all to stand at the Judgment-Seat of Christ to receive according to what we have done, whether it be good or bad. The Workers of Iniquity are threatened with Everlasting Destruction; with Everlasting Punishment. *Matt.* xxv. 46. Now if our Sins are purged away, and to be remembered no more, there can be no Sins to be accounted for; and consequently there can be no Day of Judgment. What then becomes of all those plain, clear, positive Texts of Scripture, which speak of a Resurrection, and Judgment, and Condemnation of Sinners to a Place of Torments? Or if we adhere to *These*, what then is the Meaning of cleansing, purging, taking away the Sins of the World? Or what are the Sins taken away? The obvious Difficulty is, That there is to be an Account given of all our Actions at a certain Day of Judgment: and then the Wicked are to go into Everlasting Punishment, and only the Righteous into Life Eternal. *Matt.* xxv. 46. Of this God has given Assurance unto All, that the World is to be judged in Righteousness by that Man whom he hath ordained, in that he hath raised him from the dead. *Acts* xvii. 31. Now if All are to be judged according to their Works, and Sinners are to be punished, then what are the Sins from which we are cleansed by Christ? Or how are the Sins of the whole World taken away by Him?

To

To account for this, We are told by some, that our Saviour *took away* the Sins of *all such* as truly *repented*. He made Repentance not only *acceptable to*, but in fact *accepted by* God. He “*rendred* Repentance of the *Efficacy* which it is,” by what He did and suffered for us. He obtained for us the Benefit of having our Repentance accepted unto Eternal Life.

But it may be asserted with great Truth, that there is no one Passage of Scripture that ever says, expressly, that the Sufferings of Christ *made* God accept our *Repentance*. Be it's Efficacy greater or less, yet it always was the *same*; nor did the Sufferings of Christ *make* God, or *cause* God to *accept* Repentance. Nor indeed is it likely that there should be such a Text; because that would imply, that God was not *merciful in Himself*, but was *made* so by something different from Himself. And surely it would appear strange, that in the History of the Life of our Saviour, or in the Apostolical Writings, so remarkable a Thing, in which we are so deeply concerned, should not be so much as once told, that He “*made Repentance* “*of the Efficacy* it has.” We are often encouraged to *repent*, and Promises are made to the *penitent Offender*: But that the *Sufferings* of Christ rendered *Repentance* acceptable to God, or was the Reason *why* He *accepted* Repentance, ought most fully to be proved. For,

If Christ “*rendred* Repentance of the *Efficacy* which it has” by what he did and suffered, it will follow that *before* he suffered for us, or *unless* he had suffered for us, Repentance was of no Efficacy with God. But as to the first Case, we find Encouragement given to Repentance, and an actual Assurance of it's Efficacy with God, long before the Times in which Christ appeared in the Flesh, or suffered for us. The whole xviiiith Chapter of *Ezekiel* is a full Declaration, that a true and sincere Repentance was of real Efficacy with God, long enough before the Birth or Death of Christ. And as to the other Point, *viz.* That Repentance would have been of no Efficacy *unless* he had suffered for us,—This is contrary to all those Arguments from whence the moral Attributes of God are proved. God is, and cannot but be, Merciful, Good, Kind, *in Himself*; and so is He constantly represented in Scripture: And were He not so *in Himself*, the Consequence would be, that though he might be *feared*, He could not be *loved* or *esteemed*. It is a fatal Notion to all Religion, to represent God as a *Tyrant, implacable, unmerciful*; or to say, that he has not *in Himself* that Property which alone makes Him the Object of our Love.

It is indeed usually said, that the Death of Christ extended itself *backwards* as well as *forwards*; and by that Means it made *all Repentance* acceptable, even from the *Beginning*. Adam, or *Noah*, or any one else of those of old, *Sinned*, and they *repented*, and their *Repentance* was *accepted*: But then this *Repentance* was efficacious to restore them to Favour *only through the Death* of Christ, *That Lamb of God that was slain before the Foundation of the World*. Rev. xiii. 8. It was through *his Sacrifice*, that the *Sacrifices* of the Law had the *Efficacy* which they had; nor could they have ever made any *Atonement* for Sin, had not this Virtue been derived from the *Blood* of Christ.

But, 1. That God all along foreknew, and predetermined, that Christ should come into the World, is certain. *He verily was foreordained before the Foundation of the World, but was manifest in these last Times.* 1 Pet. i. 20. But it is not said that the *Efficacy*, or *Effect* of his Death extended to *all, before* he came into the World, so as to make their *Repentance* *accepted* by God.

2. Nor

2. Nor is it any where said, that the *Sacrifices* of the Law received their *Efficacy* from the great Sacrifice of Christ. For supposing them to receive their *Virtue*, or *Efficacy* somehow or other from Christ, whence is it that we are told, that *the Blood of Bulls and Goats could not take away Sin*? Heb. x. 4. Why could not they make the *Comers* to them perfect? *ibid.* ver. 1. Did he communicate to them only a certain Quantity of *Efficacy*, enough to enable them to make *Atonement* for some Sins, but not for all? Or if a *Virtue* was communicated to them from Him, whence was it that He did not communicate enough to take away all Sins?

3. Before any one can argue from those Words—*The Lamb slain from the Foundation of the World*—in Proof that the Sufferings of Christ extended backwards in order that *Repentance* might be made efficacious with God, it must be proved that the Words—*Before the Foundation of the World*—are to be joined or construed with the Word, *slain*—and not with the preceeding Words—*written in the Book of Life*. For St *John*, when he explains the Mystery of the Beast, Rev. xvii. 8. says, *They that dwell on the Earth shall wonder, whose Names were not written in the Book of Life from the Foundation of the World.*

But, 4. If this Argument proves any Thing, it proves that God is not in Himself Good, or Kind, or Merciful to the proper Objects of Mercy and Goodness. And if we deprive God of those Attributes, we represent him under a Character inconsistent with all those Arguments by which Natural Reason proves that He has, and cannot but have, those *Moral Attributes*. Take away *Justice* and *Mercy* and *Goodness* from God, and suppose Him armed with *Power* and *Knowledge* alone, and a more formidable Image of Him cannot be framed. Whatever therefore is the Nature, Extent, Effect, of the Sufferings of Christ, they cannot make what is previously made; they cannot do what is already done; they cannot cause in God what was antecedently in Him. *Repentance* therefore always had it's Efficacy with God, and could not but produce *Mercy* in the Governor of the Universe, if the Penitent had made himself a proper Object of *Mercy*.

Be it so then, that the Sufferings of Christ did not “render *Repentance* of the “*Efficacy* that it has” with God, let us return to our Point: What were the Sins from which we were cleansed by Christ? Was it from all our wilful and presumptuous Sins however or whenever committed. No! For These we are to account at the *Day of Judgment*; and the *Workers of Iniquity* are then to be severely punished.

Was it then from all our Sins of *Infirmity*? For it is certain that we are cleansed from some Sins; and as we are to account for wilful Sins, what else but those of *Infirmity* are left, from which we are purged by Christ? But is it possible for a Being of *Wisdom*, *Justice*, or *Goodness* to require of us what we cannot perform? Can he expect *Brick in full Tale*, and not allow us *Straw*? Or can it be reconcileable to *Mercy* or *Goodness*, or even to *Justice* itself, to punish a Man for doing what is not in his Power to avoid? This would be obliging a Man to *Impossibilities*: and therefore to purge away such Offences, cannot be the End of the *Sufferings of Christ*.

Was it then, in the last Place, to expiate for our *Negligences* and *Ignorances*, such as we pray to God to deliver us from? For these we certainly think ourselves accountable, as they may be justly imputable unto us; and therefore we pray that we may be delivered from them: But then, why do we pray for *Forgiveness* of those Faults which we believe Christ to have purged? Or why do we ask *Pardon*, for what has long since been washed away?

The

The Question then still recurs, and still requires an explicit Answer,—What are the *Sins* of the World which were *done away, purged, cleansed* by Christ?

The true Answer to this is,—That we are cleansed from all those Sins, be they of what Kind or Degree soever, that *the World*, i. e. *Jew* or *Gentile*, had been guilty of, *before* they accepted the Terms of Reconciliation with God. The Condition of Pardon was not, that Men professing a *Faith* in Christ might *Sin on*, and be *forgiven*; but that they which *believe* in Christ should be *forgiven* what was *past*, provided that thence forward they were *careful to maintain good Works*. The *Forgiveness* promised was designed as an Encouragement to go on in Goodness, and not to sin more: And as *all* were to *repent* of what had been done in the Times of Ignorance and Unbelief, they were to *amend* their Lives, and not to persevere in their former Follies.

When our Saviour came into the World, he began his preaching with the Doctrine of Repentance: *Repent*, says he, *for the Kingdom of Heaven is at hand*. Matt. iv. 17. *Mark* i. 15. *Repentance* supposes a *Law broken*; and our Saviour called upon Men to return to their Obedience to that Law which they had violated. He supposed the Knowledge of the One God, the Maker of Heaven and Earth, the Governor of the Universe, to be *clearly seen from the Things made, even his Eternal Power and Godhead*: And he supposed a Law written in *all Mens Hearts*; and in Consequence, a correspondent Obligation to a Behaviour suitable to such Principles. Now it is well known from Universal History, what were the *Practices* of all Mankind; and how much all the World, both *Jews* and *Gentiles*, had deviated from that Law to which they were *called back* by Christ. The *Gentile* World was so far alienated from the One God, that they were universally *Idolaters*: They had *Gods many and Lords many*; and their *Practices* in Life were as bad as their Principles, being guilty of all Sorts of Immoralities; or in the Language of St Paul, *being filled with all Unrighteousness*. Rom. i. 29—31. The *Jews* indeed had not lost as the *Gentiles* had, the first Principle of all Religion, the Belief of the One God, the Maker of Heaven and Earth; but then in respect to the Violation of the great Law *written in the Tables of their Hearts*, they were most gross Offenders. They were answerable for their Misconduct on *this* account as well as the *Gentiles*; and though they were not in every respect so bad, yet they could not be *justified*, but could only plead *less guilty*, when charged with the Breach of the Law of Nature.

Taking the World then as *all* Offenders against the Law of God; the *Gentiles*, as having *revolted* from, and in an actual State of *Rebellion* against God; and besides, guilty of a Violation of the Law of Nature, to which their Consciences bore witness, and which their Thoughts could not but approve. The *Jews*, as guilty of a constant Breach of the *same Law*, though not guilty of *forsaking* or *revolving* from the One God and Father of all,—When our Saviour appeared, he called back the *Jews* to an Obedience to the Law which they had so grievously violated: And he laid the Foundation for his Apostles, and he gave it to them in Commission to go, and preach to all Nations, teaching them to observe all Things *whatever he had commanded them*. Matt. xxviii. 19, 20. All were called back by *Repentance* to their Duties and to future Obedience to the Law which all had broken, viz. The Law of Truth and Right, to which their Consciences bore them Witness, that they ought to have observed it, because they were *condemned in themselves* if they neglected it, and they were *self approved* if they obeyed it.

To

To encourage *all* to return to their Duties, and to persevere steadily in them, God was graciously pleased to offer to Mankind the *Forgiveness of their past Sins*, and to grant them an *Inheritance of Life eternal*, of *Glory*, of *Reign in Glory*; and he promised too, to deem all such as should believe in his Son *Jesus Christ*, and would accept him as their Lord and Master, as *His Sons*, *Heirs of God*, and *Joint-Heirs with Christ*. This is all Matter of *Free Gift*, of *Grace* or *Favour*, and what no one could pretend to any Claim of *Right* to; especially considering Mankind as all Sinners, and every particular Person as having offended against one or both the great Laws of Duty, the Love of God, and the Love of our Neighbour. It was *Sin* that was the Cause of Displeasure in God; and it must continue still to be so; and it must for *ever* continue to be so, since God is always the same, holy, just, wise, good. But God was pleased in his *great Love* to Mankind, the better to encourage them to return to their *Duties*, and to their *Allegiance*, to promise Pardon of all that was *past*, to *pass over*, not to *bring to Account*, not to *impute former Transgressions*, provided they would accept the Conditions offered by Christ; and thus Sins *past* were no Obstructions to his *Grace* or *Favour*. And if they are made no Objection or Hindrance to the Offer laid before us, then are *We cleansed, purged*; our Sins are *remitted, passed by, taken away*; and when there are no Sins imputed, or placed to our Account, we are looked upon as *Holy, Saints*, such as shall see the Lord.

The Gospel of Christ was commanded by him to be preached to *all Nations*, *i. e.* to *Gentiles* as well as *Jews*; and the Commission to the Apostles was, to *go into all the World, and to preach the Gospel to every Creature*, Mark xvi. 15. This manifestly shews that there was *no respect of Person with God, but whosoever feareth God, and worketh Righteousness, is accepted of him*. Now as the Sins of all that accepted Christ, were thus *past by*, and were no Obstructions to the Goodness and Peace proposed by God to Man, the Sins of the whole World were taken away. Every Body, whether he were *Jew or Gentile, Barbarian, Scythian*, of whatever Nation, State or Condition, (provided he was willing to accept the Conditions offered by God)—All had equally this Advantage, to have all their *past Sins* not imputed to them; or, which amounts to the same Thing, to have their *Faith imputed to them for Righteousness*. In St Peter's Expression, it is—*Our old Sins purged away*, 2 Pet. i. 9. He means the Sins which we formerly had been guilty of, ἡ ἡμῶν ἀμαρτία.

Having said thus much in enquiring, *What are the Sins taken away by Christ*, it may be worth while to consider the Meaning of those Passages of Scripture, where either our Saviour himself *forgave Sins*, or commissioned the *Apostles* to do so: For this will throw a further Light upon this Subject.

—The great End of the Gospel was to call Men to *repent, and to be baptized in the Name of Jesus the Christ for the Remission of Sins*, Acts ii. 38. And St Peter tells Cornelius, that to Him [*viz.* the Christ] *give all the Prophets Witness, that through His name, whosoever believeth in Him, shall receive Remission of Sins*, Acts x. 43. St Paul preached constantly the same Doctrine. *Be it known unto you*, says he, *that through this Man is preached unto you the Forgiveness of Sins*, Acts xiii. 38. And when he was sent by Christ himself to the Gentiles, it was, to *open their Eyes, and to turn them from Darkness to Light, and from the Power of Satan to God, that they might receive Forgiveness of Sins*, chap. xxvi. 18. This Assurance then was given to all, and to every particular Person, that if they would believe in Christ, and for the future obey his Laws, all their Sins that they had been

been guilty of, should be forgiven. And it was with a View to this great Design of God, that *Zacharias*, (when *John Baptist* was to be circumcised) prophesied, saying, That he was to give Knowledge of Salvation unto his People by the Remission of their Sins, *Luke i. 77.*

As this was the great Motive to persuade Men, and to induce them to come into the Belief of *Jesus's* being the Christ, it may be proper to observe, that our Saviour made use of this Expression *only* to Persons that had Faith in him, *i. e.* believed in him as the *Messiah*. Thus, *They brought to him a Man sick of the Palsy—and Jesus seeing their FAITH, said unto the Sick of the Palsy, Son be of good Cheer, thy Sins are forgiven thee, Matt. ix. 2. Mark ii. 5. Luke v. 20.* In which Words he assured them of the Advantage and Privilege which the sick Man had by professing his Faith in him. Some that were present, not knowing the Meaning of our Saviour, began to reason, saying, *Who is this that speaketh Blasphemies? Who can forgive Sins but God alone, Luke v. 21. Mark ii. 7.* Or as *St Matthew*, *Certain of the Scribes said within themselves, This man blasphemeth, chap. ix. 3.* They certainly reasoned right, that no one could forgive Offences against God but himself; more than one Man can forgive the Offences committed against another. But they knew not the Design or Nature of the Gospel, which was to proclaim the good News of God's reconciling the World unto himself in Christ, not imputing their Trespases unto them, *2 Cor. v. 19.* Their Ignorance of this most important Point, did not lead our Saviour at that Time to explain himself any farther; but he appealed to the miraculous Cure done before their Eyes—*Why reason ye these Things in your Hearts? Whether is it easier to say to the Sick of the Palsy, Thy Sins be forgiven thee, or to say, Arise, and take up thy Bed and walk, Matt. ix. 5. Mark ii. 8, 9.* Which of these is easiest, To work a miraculous Cure, or to forgive Sins? Both equally imply an extraordinary Power or Commission from God. But that ye may know that the Son of Man hath Power on Earth to forgive Sins—I say unto thee, *Arise, and take up thy Bed, and go thy Way unto thine House, Matt. ix. 6.*

The sick Man here believed in our Lord, as much as those did who brought him for his Cure. When therefore *Jesus* saw THEIR FAITH, (not only the Faith of those that brought him, but of the Man himself) he said to him, *Son, thy Sins are forgiven thee.* It is usually said, that this Sickness, or Disorder of Body, arose from some Sin in the Man, and was the proper Punishment of such Sin. *Dr Whitby* says, “Our Lord here speaks of Remission, not of the eternal Punishments, but of the temporal Punishments inflicted on Sinners.” And accordingly in his Paraphrase he says, “Whether is easier to say, Thy Sins be forgiven thee, or to say, Arise, take up thy Bed and walk, which is a certain Indication, that the Sins which brought upon him that Disorder, are pardoned, or that this Punishment of them is remitted.” Others too talk in the same Manner, as if this Disease was the Consequence of Sins which he had committed. But as this is all asserted without the least Evidence, the natural Meaning of the Words, consistent with the whole Tenor of the Gospel, and agreeable to the Assertion of our Lord, that the Son of Man had Power upon Earth to forgive Sins, is infinitely to be preferred. Our Saviour first tells the Sick of the Palsy, and them that brought him, the Effect of that Faith which he perceived in them, and what was the Promise made by God to all that believed—*Son, thy Sins are forgiven.* This justly appeared to them, who knew not the Design of the Gospel, to be Blasphemy: For they knew not that Remission of Sins was intended to all who believed in Christ. As an Evidence then that the Son of Man did not blaspheme, but acted by a real Com-

mission from God, he said to them, Which of these two is easiest? To say, as I did, *Thy Sins be forgiven thee*, or to cure the Man in a miraculous Manner, by only bidding him *arise and walk*. If God has pleased to grant me such a miraculous Power, ye may know that I have Power on Earth to remit Sins.

It cannot be proved, that the Cures done by our Saviour, were ever done upon such Persons as had brought them upon themselves by any Intemperance, or Irregularity in Life: Nor that this was the Ground of our Saviour's Words—*Thy Sins are forgiven thee*. It is true, that some have made this Inference from the Instance of the infirm Man at the Lake of *Bethesda*. Our Saviour first cured this Man: Afterwards he met him in the Temple, (very probably he was there thanking God for the Cure he had received) and there our Lord said unto him, *Sin no more lest a worse Thing happen to thee*, John v. 14. Hence it has been hastily and uncharitably inferred, that his former Infirmary was owing to *some Sin or other* that he had been guilty of.

But admitting him to have been guilty of *some Sin*, does it follow that his Infirmary was owing to that? Were those *Galileans*, whose Blood Pilate mixed with their Sacrifices, greater Sinners than other Galileans, because they suffered such Things? Or were those Eighteen on whom the Tower of Siloam fell, greater Sinners than others, because they suffered such Things? Luke xiii. 2, 4. Or did the blind Man sin, or his Parents, that he was born blind, John ix. 3. Whence then is it, that Men will presumptuously argue from Sufferings to Sins, or Judgments of God; and load an unhappy Mortal with Crimes, which are the Imputations of mere Imagination?

Yes; but our Saviour said, *Sin no more*. Thence it is inferred that the poor infirm Man had been guilty of some *bad Crime*, which had brought upon him a *Thirty-eight Years Infirmary*: And he is threatened with something worse if he *sinned again*. The Truth is, the Advice not to *sin more*, does not relate to the cause of his Infirmary, but was the proper Instruction given by our Saviour to a *true Disciple* of his, whose former Sins were passed over and forgiven; and he was bid not to *sin more*, because his future Sins would expose him to the Wrath of God, to whom he would become accountable for them; and the Sufferings for them would be much worse than what he had suffered from his Infirmary.

Whilst the Son of Man was upon Earth he frequently forgave the Sins of such as had Faith. Sometimes he expressed himself in a different manner, as the Occasion might require: But still the *Forgiveness of Sins* never implied a Forgiveness of all, *Future* as well as *past*, Sins, but only of such as were *past*; and he required for the Future a Spirit of Goodness and Holiness. When a certain Woman expressed an extraordinary Degree of Love and Affection for Him, and began to wash his Feet with Tears, and did wipe them with the Hairs of her Head, and kissed his Feet and anointed them, and with all such Marks shewed her real Belief in Him, as *The Christ*,—He said unto Peter, *Her Sins which are many are forgiven*; and immediately turning to the Woman said—*Thy Sins are forgiven*, Luke vii. 47, 48. This Sort of Language, not understood by them that sat at meat with him, made them say within themselves, *Who is This that forgiveth Sins also*: Upon this our Saviour explained himself no farther, but said to the Woman, *Thy Faith hath saved thee, Go in peace*. v. 49, 50. She was a sincere Convert to Christ: She believed in Him; and in consequence was entitled to the Reward of her Faith, which was, That all her *past Sins* were remitted.

What

What is here said will give us the true Meaning of that remarkable Commission given to the Apostles—*Whosoever Sins ye remit, they are remitted to them; and whosoever Sins ye retain, they are retained.* John xx. 23. The Apostles were empowered to preach the Gospel to the World; and to encourage Men to embrace it, they were to preach *Repentance and Remission of Sins* in the Name of Christ, and thus we find them acting throughout the History of their Preachings. No more than this is implied in that Grant to St Peter, Matt. xvi. 19. And afterwards in the like Grant to *all* the Apostles, Matt. xviii. 18. Our Saviour said unto Peter—I will give unto thee the Keys of the Kingdom of Heaven, and whatsoever thou shalt bind on Earth shall be bound in Heaven: and whatsoever thou shalt loose on Earth shall be loosed in Heaven. By having the Keys, he was to open the Kingdom, for the true Believers of Christianity to enter. And this he did, by being the First that preached the Gospel to both Jews and Gentiles. To the former in his Discourse to them Acts. ii. 38. Repent and be baptised every one of you in the Name of Jesus Christ for the Remission of Sins. And again in the next Chapter—Repent ye therefore and be converted, that your Sins may be blotted out, when the time of refreshing shall come from the presence of the Lord. Acts iii. 19. When the Kingdom of Heaven was opened to the Gentiles by Peter, Cornelius was told that through the Name of Jesus, whosoever believeth on him shall receive Remission of Sins. Acts x. 43. And thus, and thus only, had Peter the Power of the Keys. But then the same Commission to preach the same great Truth of Remission of Sins to all that believed the Gospel, was given to all the rest of the Apostles equally: and Peter's being the First that delivered this Doctrine after the Death of his Master, was no Foundation for Pre-eminence, Authority, or Superiority over others, more than an Appointment to speak first in an Assembly of Equals is a Grant of Jurisdiction over them.

In the same manner is St Paul's Commission, and his consequent preaching, to be understood. When he was restored to his Sight by Ananias, he was exhorted to wash away his own Sins. Acts xxii. 16. And he was ordained to preach to the Gentiles, that they might receive Forgiveness of Sins. Acts xxvi. 18. What now was the Doctrine he taught the Gentiles? Be it known unto you, Men and Brethren, that through this Man [Jesus] is preached unto you the Forgiveness of Sins. Acts xiii. 38. Whilst he preached in this manner Remission of Sins, he maintained a Resurrection, and a Day of Judgment, and future Punishments to such as were contentious and would not obey the Truth, even Indignation and Wrath, Tribulation and Anguish, on every Soul of Man that doth Evil. Rom. ii. 8, 9.

It was not then the absurd Notions and Practices of the Church of Rome, that the great Apostle of Christ preached: It was not the Remission of the Stas of such Christians as lived in the Violation of the Gospel, that Christ commissioned his Disciples to teach or to practise: It was not the Doctrine or Practice of Human Absolutions, given to Sinners after their coming to the Knowledge of the Truth: It was not any thing that would countenance in any degree a Life of Sin: But it was a rational, consistent, kind, merciful, Promise, that would encourage Virtue and Goodness; discourage Sin for the future; and make every reasonable Creature lay hold of Eternal Life, that gracious Gift of God through Jesus Christ our Lord.

F I N I S.

I N D E X

Of T E X T S Cited or Explained.

	Pag.		Pag.		Pag.
Gen. i. 2.	— 182	Exod. iii. 20.	— 36	Exod. xl. 9, 10, 11.	134
ii. 2, 3.	— 49	iv. 13.	— ibid.	22—27.	113
11, 12, 13.	243	vi. 9.	— 65	Lev. iv. 3.	— 60
iii. 10—12.	— 36	x. 28, 29.	— 147	7.	— 142
iv. 4.	— 182	xii. 22.	— 132	v. 11, 12.	— 134
14.	— 223	xiii. 2.	— 221	vi. 30.	— 235
v. 22—24.	— 183	xiv. 11—13.	198	viii. 30.	— 133
vi. 9.	— ibid.	22.	— ibid.	xiv. 4.	— 132
xii. 1—2.	184, 190	xvi. 32.	— 115	49—52.	ibid.
3, 4, 7.	— 188	xviii. 19.	— 58	7.	— 165
xiii. 14—17.	— 188	xix. 10, 11, 13, 4, 21, 8,	225.	8.	— 166
xv. 1.	— 191	18.	— 225	9.	— 135
3, 18.	— 188	xxiv. 3, 7.	— 131	51.	— 165
13—16.	— 194	5.	— 132	xv. 2, 4.	— 135
18.	— 153	8.	133, 165	6.	— 166
xvii. 16.	187, 188	9, 10.	222	13.	— 135
21.	— 191	xxv. 9.	— 136	27.	— 166
xviii. 12—15.	186, 229	22.	— 116	xvi. 4.	— 134
xix.	— 229	40.	— 105	7.	— 147
xxi. 12.	— 191	xxvi. 35.	— 113	8.	— 166
xxiii. 4.	— 188	xxix. 9.	— 66	12, 13.	114, 123
xxv. 29—34.	215	22, 29, 33, 35.	ib.	14, 16, 18.	134, 223
xxvii. 28—37.	ibid.	xxx. 8.	— 116	20, 21.	— 143
xlvi. 9.	— 71, 188	18.	— 135	27.	— 234, 235
31.	— 193	21.	— ibid.	28.	— 134
xlvi. 2.	— ibid.	30.	61, 117	30.	— 148, 235
xl. 10.	— 2	xxxi. 14.	— 21	32.	— 60
30.	— 188	18.	— 115	xxi. 10.	— ibid.
l. 24, 25.	188, 194	xxxii. 16.	— ibid.	xxii. 5.	— 135
Exod. i. 22.	— 195	xxxv. 2.	— 21	xxiv. 9.	— 243
ii. 2.	— ibid.	xxxvii. 6, 7.	115	Numb. ii. 33.	— 221
iii. 10.	— 36			47, 49.	ibid.
				iii. 13.	

I N D E X of Texts of Scripture.

		Pag.			Pag.			Pag.
Numb.	iii. 13.	— 221	1 Kings	xv. 3.	— 206	Pfal.	cxviii. 6.	— 231
	iv. 35.	— 87		25, 26.	— 243	Prov.	iii. 11, 12.	Int. iv. 211
	39.	— ibid.		xviii. 3.	— 200		v. 14.	— Int. xxxv.
	43.	— ibid.		xix. 2, 3.	— ibid.	Ira.	ii. 2, 3.	— 218
	47.	— ibid.	2 Kings	xxii. 2.	— ibid.		iii. 4.	— Int. xxxiv.
	vii. 88.	— 131	2 Chron.	v. 10.	— 114		vi. 9, 10.	— ibid. xxxiii.
	viii. 17.	— 221	Ezra	vi. 16.	— 131		viii. 17.	— 29
	xii. 7.	— 36	Nehem.	xii. 27.	— ibid.		18.	— 30
	xiv. 4.	— 20		xiii. 31.	— 141		ix. 6.	— 23
	34, 35.	— 21	Job	i. 6.	— 11		7.	— 2
	xv. 32.	— ibid.		ii. 1.	— ibid.		xxviii. 16.	— 219
	35.	— 171		vii. 21.	— 8		xl. 8.	— 53
	xix. 9, 11.	122, 134		xxx. 12.	— 65		xlvi. 1.	— 197
	13.	— 123		xxxviii. 7.	— 11		li. 6.	— 53
	xxvi. 64, 65.	21	Pfal.	ii. 2.	— 197		liii. 8, 9.	— 2
	xxxii. 22, 23.	134		7. Int. xxxviii.	— 197		10.	— Int. xl.
	xxxv. 30.	— 171		11, 62, 244	—		lv. 11.	— 53
Deut.	i. 10.	— 187		8.	— 11	Jer.	iii. 14.	— 109
	iv. 3.	— 228		ix. 1.	— 45		xxxii. 31, 32, 34.	108, 159
	23.	— ibid.		xviii. 2.	— 29		33, 34.	— 160
	ix. 10.	— 115		xix. 13.	— 159	Lam.	iii. 18.	— 45
	x. 22.	— 187		xxii. 22.	— 30	Ezek.	xviii. 24.	— 177
	xv. 17.	— 151		24.	— ibid.		xix. 5.	— 7, 45
	xvii. 5, 6.	— 171		xxxiv. 7.	— 17	Dan.	ii. 44.	— 2
	xix. 15.	— ibid.		xxxix. 7.	— 2, 45		iii. 27.	— 200
	xxix. 18.	— 214		xl. 6—8.	— 150		vi. 22, 23.	— ibid.
	xxxii. 8.	— 230		12.	— 155		vii. 10.	— 17
	xxxii. 2.	Int. p. xl.		14, 15.	— ibid.		ix.	— 2
	35.	— 133		xli. 3.	— 45	Hosea	xi. 1.	— Int. xxxi.
	43.	— 11		10.	— 45		xiii. 5.	— ibid. xl.
	xxxiii. 2.	— 20		xlvi. 6, 7.	— 14		xiv. 2.	— 238
Josh.	i. 5.	— 230		l. 8—15.	— 153	Habak.	ii. 3, 4.	176, 177
	ii. 10, 11.	— 199		14.	— 237	Hag.	ii. 6, 7.	— 225
	xi.	— 201		li. 16—19.	153, 159	1 Efd.	iv. 38.	— 53
Judg.	i. 21, 25, 28.	200		lxix. 2.	— 45	Wisd. of Solom.	vii. 26.	— 4
	iv.	— 201		25. Int. xxxii.	45	Ecclus.	iv. 29.	— 68
	vii. 19.	— ibid.		lxxviii. 68, 69.	— 219,		xi. 12.	— ibid.
	zra. vi. 18.	— 164			243		xliv. 16.	— 183
	uth. i. 12.	— 7, 45		lxxxix. 6.	— 11	1 Mac.	iv. 43, 54.	— 164
	Sam. xiii. 14.	— 151		25.	— 153	2 Mac.	vi. 19.	— 201
	xiv. 13—15.	201		29—32.	— 14		28.	— ibid.
	Sam. vii. 11.	— 142		20—37.	244		30.	— 202
	14. 11. Int. xxxvii.	242		38—48.	— ibid.		vii. 5.	— ibid.
	16. Int. xxxvii.	242		49.	— ibid.	Matt.	ii. 15.	— Int. xxxi.
	19.	— 242		xc. 2.	— Int. xl.		iv. 17.	— 249
	25.	— 62		xcv. 8—11.	— 42, 50		21.	— 152
	xxii. 3.	— 29		xcvii. 7.	— 12		ix. 2, 3, 5, 6.	251
1 Kings	ii. 2—4.	— 15		cii. 25—27.	— 15		10—13.	— 99
	iv. 31.	— 243		ciii. 20, 21.	— 17		x. 5, 6.	— 21
	viii. 9.	— 114		civ. 4.	— 13		xi. 27.	— 8
	xiii. 33.	— 66		cix. 8.	— Int. xxxii.		xii. 40.	— Int. xlvii.
	xiv. 3.	— 200		cx. Int. xxxviii.	16, 17.		xiii. 13—14. ib. xxxiii.	—
				cxvi. 17.	— 237		16, 17.	— 206

INDEX of Texts of Scripture.

	Pag.		Pag.		Pag.
Matt. xvi. 19.	— 253	John xiii. 3.	— 8	Rom. iii. 25.	Int. xlvii. 141
xviii. 18.	— ibid.	15.	— 52	iv. 11.	— 33
xxi. 16.	— 152	xiv. 13, 14.	— 237	v. 1.	— 177
xxv. 46, 8, 160, 246		xvii. 5.	— 26	14.	— 139
xxvi. 28. 133, 143, 172		19.	— 256	21.	— 177
37, 38, 42. 65		xx. 23.	— 253	vi. 6.	— 141
xxvii. 50.	— ibid.	25.	— 138	12, 13.	— ibid.
xxviii. 18.	— 8	xxi. 22.	— 168	17.	— 139
19, 20.	249	Acts i. 20.	— Int. xxxii.	23.	73, 75, 177
Mark i. 15.	— ibid.	ii. 5.	— 184	viii. 3.	33, 94, 95
19.	— 152	14.	— 22	34.	— 98
ii. 5, 7, 8, 9.	251	33.	— 210	ix. 22.	— 152
vii. 11.	— 142	38.	— 250, 253	30.	— 71
xii. 12.	— 13	iii. 15.	— 27	x. 6.	— ibid.
xvii. 15.	— 95, 250	19.	— 253	21.	— 13
Luke i. 6.	— 200	25.	— 209	xi. 36.	— 27
32, 33.	— 244	v. 31.	— 27, 209	xii. 19.	— 173
35.	— 56	vi. 6.	— 74	xiii. 12, 13.	— 169
45.	— 90	vii. 5.	— 190	xiv. 4.	— 217
68.	— 8	20.	— 195	xv. 33.	— 240
77.	— 251	23.	— ibid.	xvi. 20.	— ibid.
ii. 23.	— 221	43.	— 139	1 Cor. i. 7.	— 214
v. 20, 21.	— 251	44.	— 138	23.	— 237
vi. 40.	— 152	53.	— 19, 220	ii. 2.	— ibid.
vii. 47, 48—50.	252	viii. 2.	— 184	6.	— 71, 206
x. 20.	— 222	17.	— 73	7.	— 205, 206
21, 23, 24.	206	ix. 12, 17.	— 74	13, 16.	— 70
xiii. 2, 4.	— 252	x. 36, 42.	— 9	iii. 1, 2.	— ibid.
11.	— 98	43.	— 250, 253	10.	— 72
32.	— 28	xi. 8.	— 123	iv. 9.	— 173
xix. 41.	— 63	xiii. 3.	— 74	v. 7.	— Int. xlvii.
xx. 19.	— 13	22, 23.	— 245	ix. 13.	— 234
xxiii. 34.	— 155	23, 29, 30.	62	24, 26.	— 208
John i. 3.	— 4	32, 33.	206, 245	x. 6, 11.	Int. xlix. 139
14, 17.	173, 232	34.	— 63	xiii. 7.	— 217
18.	— 225	38.	— 250, 253	xv. 26.	— 31
20.	— 56	46.	— 22	2 Cor. i. 1.	— 241
29.	— 246	xv. 10.	— 107, 108	5.	— 196
ii. 2.	— ibid.	xvii. 31.	— 246	iv. 4.	— 5
3.	— 214	xviii. 2.	— 164	v. 10.	— 8
21.	— Int. xlvii.	xix. 5, 6.	— 73	19.	— 71, 251
iii. 13.	— 22, 51	xxii. 16.	— 253	vi. 1.	— 214
14.	Int. xxxi. xlvii.	xxiii. 10.	— 184	ix. 14.	— 7
16, 17.	— 246	25.	— 139	xi. 17.	— ibid.
35.	— 8	xxvi. 6, 7.	— 206	xiii. 11.	— 152, 240
v. 14.	— 252	18.	— 250, 253	Gal. i. 1.	— 22
17.	— 9	xxviii. 25, 26.	Int. xxxiv.	10.	— 21
22, 26.	— ibid.	Rom. ii. 4.	— 7	iii. 3.	— 177
29.	— 8	7.	— 166	15, 16.	— 81
vi. 37, 39.	— 95	8, 9.	— 253	19.	— 20, 220
ix. 3.	— 252	iii. 22.	— 71	23, 28.	— 121, 177
xi. 35.	— 63	23.	— 214	iv. 9.	— 94, 240
xii. 37—40.	Int. xxxiii.	24.	34, 71, 75, 141	v. 2, 3, 4.	— 21, 234

Gal.

I N D E X of Texts of Scripture.

	Pag.		Pag.		Pag.
Gal. vi. 1.	— — 152	1 Thes. i. 5.	— 79, 165	1 Pet. i. 2.	— — 165
14.	— — 237	7.	— — 139	9, 10.	— — 64
17.	— — 196	iii. 2.	— — 241	11, 12.	— — 206
Eph. i. 7, 8.	— — 173	10.	— — 152	15, 16.	— — 212
9, 10.	— 2, 206	iv. 15.	— — 168	20.	— — 2, 247
ii. 5, 8.	— — 173	17.	— — ibid.	ii. 9, 10.	221, 236
7.	— — 233	v. 1, 2.	— — ibid.	22.	— — 99
iii. 6.	— — 44	3.	— — 178	iii. 20.	— — 184
9.	— — 181	2 Thes. i. 1.	— — 167	21.	— — 139
11.	— — 4	2.	— — ibid.	iv. 7.	— — 169
16, 17.	— — 240	ii. 1-6.	— — 168	14.	— — 237
iv. 14.	— — 232	8.	— — Int. xl.	v. 3.	— — 139
23, 25.	— — 161	16.	— — 210	2 Pet. i. 9.	— — 250
v. 26, 27.	— — 256	iii. 9.	— — 139	iii. 4-10.	— — 169
Phil. ii. 7.	— — 33	1 Tim. ii. 5.	— 97, 106	9.	— — 7
6-10.	— — 26	iv. 12.	— — 139	1 John. i. 7, 9.	— — 135
8-9.	— — Int. xli.	vi. 3.	— — 222	iii. 2.	— — 212
9-11.	— — 9	12.	— — 56	iv. 10.	— — 34
13.	— — 240	2 Tim. i. 3.	— — 228	Rev. i. 16.	— — Int. xl.
iii. 12.	— — 66	10.	— 31, 32	ii. 10.	— — 176
17.	— — 139	iv. 5.	— — 165	12.	— — Int. xl.
iv. 5.	— — 169	Tit. i. 2.	— — 32	16.	— — ibid.
18.	— — 238	ii. 7.	— — 139	17.	— — 176
Col. i. 1.	— — 241	11.	— — 173, 214	26.	— — ibid.
11.	— — 240	12.	— — 116	iii. 3, 11.	— — ibid.
12.	— — 44	Philem. 1.	— — 241	vi. 9, 10.	— — Int. xl.
15.	— — 5	6.	— — 53	vii. 16, 17.	— — 49
16.	— — 4	7.	— — 210, 228	xiii. 8.	— — 247
24.	— — 196	James ii. 17, 20, 26.	73	xvii. 8.	— — 248
26.	— — 4, 181	v. 7, 8, 9.	— 170	xix. 15.	— — Int. xl.
ii. 2.	— — 79, 165	10.	— — 52	xx. 12, 15.	— — 222
17.	— — Int. xlviii. 106	11.	— — 169	xxi. 27.	— — 137
iii. 1.	— — 9				

I N D E X.

A.		Pag.	Pag.
A BE L's Offering	—	182	Center, Golden, where repositd — 114
Abraham's Faith explained	184, 185		Cherubims of Glory — 115
Covenant with, vid.			Christ, why he died — 31
Covenant			offered himself not as a propitia-
* <i>Agios</i>	—	28	tory Sacrifice — 100
<i>Agios</i> . Ages	4, 140, 181, 182		why called our High Priest — ibid.
Alexander Bishop of Alexandria cites the			the Difference between him and
Epistle to the Hebrews as St Paul's Int.xlvii.			the High Priest of the Jews — 101
Altar, Christian, what	—	234	no Priest whilst on Earth — 104
Amama, Sixtinus, Opinion about Types			his offering himself on Earth, no
	Int. xlvii.		Part of his Priesthood — 105
Ambiguities, whence	—	ibid. xxxi.	Mediator of a better Covenant — 106
Angels, not called Sons	—	10, 11	our High Priest — 121
are Ministers	—	17	once offered — 140
Law given by	—	20	how he put away Sin — 8, 141, 142
Antitype, what	—	139	a Sacrifice <i>for</i> Sins — 158
Apollos, not the Auth. of this Epistle	Int.iii.		Author and Finisher of Faith — 208
Apostle	—	36	whether his Sufferings extended
* <i>Apology</i>	—	27, 208	backwards — 247
Assembling together	—	167	Cleanness — 135
Assembly, <i>πρωθυμια</i> , what	—	220	Cleanse Sins — ibid.
Austin, St, attributes this Epistle to St			Clemens (of Alexandria) Notion of the Au-
Paul	—	Int. xx.	thor of the Epistle to the He-
			brews — Int. xxiii.
B.			Romanus, not the Author of
Barnabas, not the Author of the Epistle			the Epistle to the Hebrews — iii.
to the Hebrews	—	Int. iii.	not the Translator — v
not the Translator	—	v	admitted it — viii
Baptisms, the Doctrine of	—	73	frequently cited it — ix
Birthrights	—	215	uses not only Sentiments but
Blood of Christ	—	123	Words — xii
purges the Conscience	—	124	Coming of the Lord, when — 167
of Bulls takes away legal Crimes	—	127	Common, what — 123
of the Covenant	—	172	Conscience, cleansing — 124
C.			<i>Κοσμινα</i> , what it means — 116
Caius, did not reckon St Paul the Au-			<i>Κοσμος</i> . World. What — 151
thor of this Epistle	—	Int. xv. xx	Covenant, the <i>first</i> , faulty — 107
			what it was — 113
			how renewed with Israel as
			well as Judah — 108
			Suited to this World — 113
			<i>Second</i> , what — 129
			<i>Differ between 2. 126</i> Covenant,

An I N D E X.

	Pag.		Pag.
Covenant, the Blood of the Covenant	133	Grace, Gospel so called	232
the two, agree in the Man- ner of their Establishment	127, 172	failing of it	214
		H	
the Book of the Covenant, the Ten Commandments only	131	Heavenly Things how purified	137
the Manner of engaging in Covenants	ibid. 172	City, expected by the Patri- archs	189
Cross, not an Altar	104	Heavens, what in prophetic Language	225
Cyprian, does not cite this Epistle	Int. xix.	Hebrews, Epistle to, admitted by the Latin Church	Int. xiv.
		why not read in the Latin Church	ib. xv. 36
		wrote about A. D. 67	Int. xxvi.
		Manner of Reasoning in it.	ib. xli
		Heir, what	3
		High Priest, why Christ so called.	34, 36
		his Office	58, 60, 99
		Difference between him and Christ	101
		Propriety of this Title as applied to Christ	ibid.
		his Form of Confession on the Day of Expiation	ibid.
		Hippolytus, where Bishop	Int. xvii.
		Notion of the Author of this Epistle	ib. xviii.
		Holy, what	123
		Holy Ghost, why not mentioned ch. xii.	224
		House of God	37
		Hypostasis, not Person	5
		what it signifies	6, 45, 180
		I	
		Jacob, blessed the Sons of Joseph	193
		Jerom, St. his Account of the Author of the Epistle to the He- brews	Int. ii.
		supposes it wrote in Hebrew	ibid.
		St Paul to be the Author	iv
		cites it as St Paul's	v.
		his Inconsistency	vii.
		mistakes Eusebius	xvi. &c.
		his Account of the Word Hypostasis	6
		Jerusalem, Heavenly	220
		Ἰερουσαλὴμ, what	33
		Image of God	5
		Intercession	101, 102, 98
		Irenæus, does not deny this Epistle to be St Paul's	Int. xviii.
		L I	Isaac,

ibid. 59. For some sense. 18:7.

Dedication, what 131
Διὰ, 27
Διαθήκη, always signifies Covenant in
the New Testament 127-129
ἐπὶ νεκροῖς, what 130
Δικαιώσις 113
Dionysius, cites this Epistle as St Paul's
Int. xxiv.
Diseases, not the Consequence of Sin in
those forgiven by Christ 251

ibid. 60 E
Earth, what in prophetic Language 225
Ἐγκαίνωσις, Dedication 131, 164
Enoch, walked with God 183
Esau, why profane 215
his Birthright ibid.
Ethan the Ezrahite 243
Εὐλόγια, what 65, 184
Eusebius, his Opinion of the Author of
the Epistle to the Hebrews
Exp. 59 Int. xxiii.
For some sense. 18:7.

Faith, what 180
Firstborn, their Privileges 222, 112.
who they were ibid.
Forgiveness of Sins, of only past Sins, 252, 249, 112.
Foundation, what 72
Fulfil, what is meant by Int. xxxiii. &c.

ibid. 100. (Cov. 9. 4. 108.)
Glory of God 5
Goat-Skins 202
God of Abraham 190, 191
Grace of God 173
in Sacrament

An I N D E X.

Isaac, Sacrifice of	Pag. 191
Blessing of Esau and Jacob	215, &c.
Isaiah, chap. ix. 6. explained	23, 24

Origen, his Sentiments of the Author of this Epistle	Int. xx. &c.
he cites it as St Paul's	xxi.

I

Last Days, what	2
Latin Church, whether it received the Epistle to the Hebrews	Int. vi. viii.
probably received it, notwithstanding what Jerom says	Int. xiii.
Law, how a Shadow of good Things to come	Int. xiv. 145
given by Angels	19
rigorously executed	21
why it must be changed	90, 92
weak and unprofitable	94
not designed to make Men perfect	120, 146
Laying on of Hands	73
Luke, not the Author of the Epistle to the Hebrews	Int. iii.
not the Translator of it	y.

M

Méγας, for a Man grown	195
Mediator	106
Melchisedec	84
how without Father or Mother	86
Μηλωτός, no Interpolation	202
Moses's Faith	195—197
Mystical Senses, must be proved	Int. xxix, xxx.

N

Names written in Heaven	222
Nestorius, did not corrupt chap. ii. 9.	26
Noah's Faith	184
Novatus, admitted the Epistle to the Hebrews	Int. xiii.
his Mistakes about Repentance	77, 217

O

Olympiodorus, cited	Int. xxxv.
Ὁμολογία, Profession	56

P

Παραβολή, what	119, 192
Παρρησία, whether Boldness	39, 163, 175
Partake of Christ	44
Paul, St, the Author of this Epistle	Int. xxv.
at what Time he wrote this Epistle	xxvi, &c.
Perfection, what	90, 102, 204
not designed by the Law	121
Philastrius, received this Epistle	Int. xiv.
his Reasons, why not read in public to the People	xiv. xv.
Πληροφορία, full Assurance	79, 165
Priesthood, the Law depends on it	92
Promises to Abraham, &c. what	80, 187, 203, 206
Propitiatory Sacrifices, for what appointed	117
Πρός, concerning	13
Προσέρχομαι, what in Scripture	222
Psalms ii. on what Occasion composed	Int. xxxvii.

how fulfilled in Christ	ibid.
See the Appendix	242, &c.
xl. concerns David	149—155
xliv. made of Solomon	14
lxxviii. 68, 69. explained	219
xcvii, not cited by the Author of this Epistle	12
cx. explained	Int. xxxviii.
Purging Sins, what	8

R

Rahab's Faith, on what founded	199
Remission of Sins, vid. Append. II.	250.
Repentance, no Place for	216
whether accepted through the Sufferings of Christ	247
Reproach of Christ, what	196
Rest of God, what	47—49, 52

S

Sacrifices, their Intent	60, 142
Propitiatory, for what appointed	117
Sacrifices,	

AN INDEX.

[illegible]

F I N I S.

BOOKS printed for JOHN and PAUL KNAPTON,

AND WROTE BY

The Rev. *ARTHUR ASHLEY SYKES*, D. D.

A BRIEF Discourse concerning the Credibility of Miracles and Revelation; wherein the Credibility of the Gospel Miracles is shewn, notwithstanding all later Miracles may be rejected as fictitious. Price 3s. 6d.

Two Questions, previous to Dr *Middleton's Free Enquiry*, impartially considered, *viz.* Which are the Grounds upon which the Credibility of Miracles in general is founded; and upon what Grounds the Miracles of the Gospel in particular are credible, 8vo. Price 2s.

Two Questions, previous to Dr *Middleton's Free Enquiry*, &c. Part II. In which the Evidence for the Miracles of the primitive Church is fully examined into; and the Miracles of the Gospel are shewn to have sure Marks of Credibility. Price 2s.

An Essay on the Nature, Design, and Origin of Sacrifices, 8vo. Price 4s. 6d.

The Principles and Connexion of Natural and Revealed Religion distinctly considered, 8vo. Price 6s.

An Examination of Dr *Warburton's* Account of the Conduct of the antient Legislators, of the Double Doctrine of the old Philosophers, of the Theocracy of the *Jews*, and of Sir *Isaac Newton's* Chronology. Price 4s. 6d.

A Defence of the Examination of Dr *Warburton's* Account of the Theocracy of the *Jews*. Price 1s. 6d.

An Inquiry into the Meaning of Demoniacs in the New Testament. Price 1s.

A Dissertation on the Eclipse mentioned by *Phlegon*; or, An Inquiry whether that Eclipse had any Relation to the Darkeness which happened at our Saviour's Passion. Price 1s. 6d.

A Defence of the Dissertation on the Eclipse, in which Mr *Whiston's* Observations are particularly considered. Price 1s.

A second Defence of the Dissertation, in which Mr *Chapman's* Objections are particularly considered. Price 1s.

The Innocency of Error asserted and vindicated. The third Edition, very much enlarged and improved by the Author. Price 6d.

A Vindication of the Account of the Double Doctrine of the Ancients, in Answer to a critical Inquiry into the Practices of the Antient Philosophers. Price 6d.